

UNIVERSITY
COLLEGE
LONDON



Pali Text Society.

Journal

OF THE

PĀLI TEXT SOCIETY.

1896.

EDITED BY

T. W. RHYS DAVIDS, Ph.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,
PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

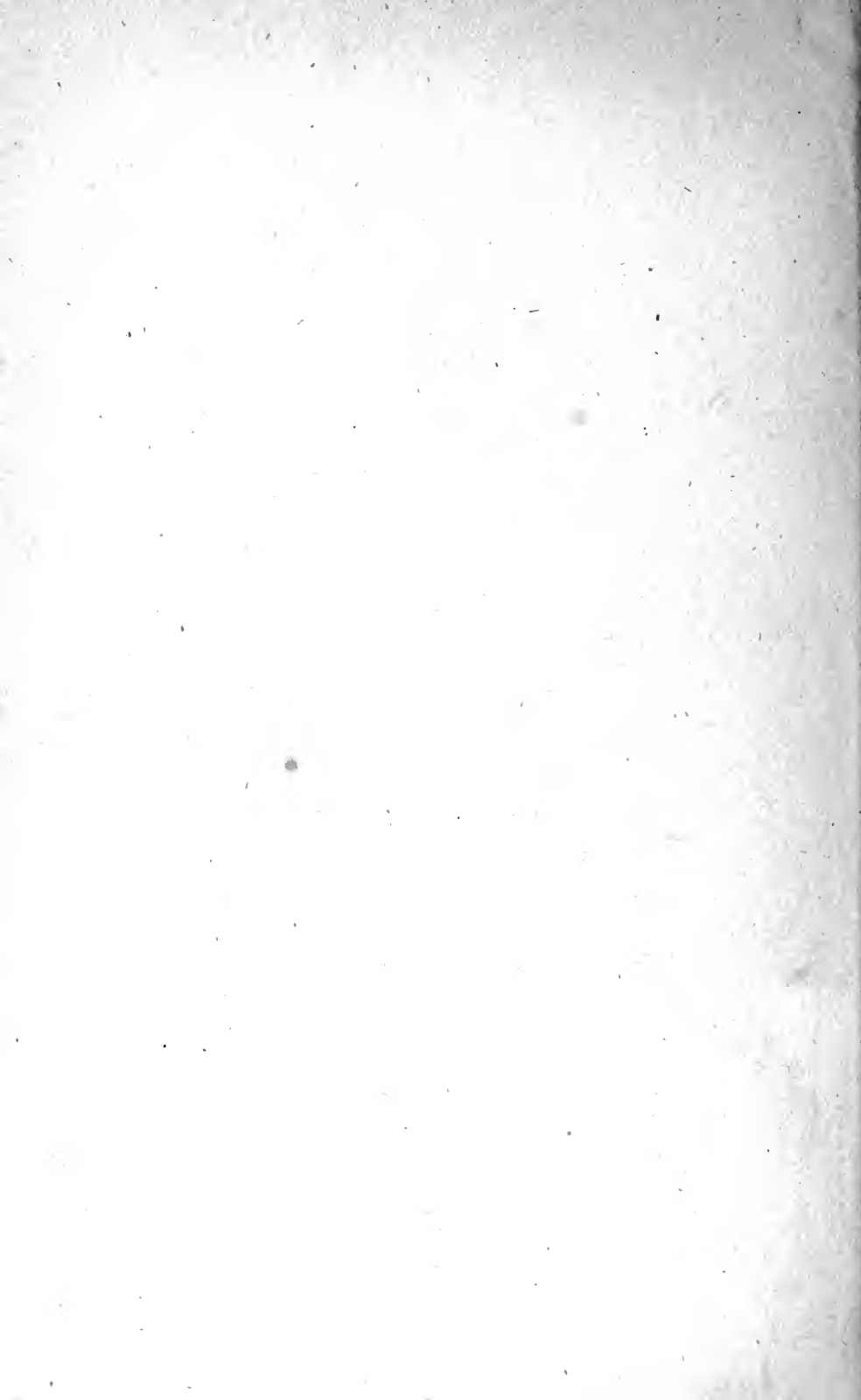
LONDON :


PUBLISHED FOR THE PĀLI TEXT SOCIETY,
BY HENRY FROWDE,
ORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1896.



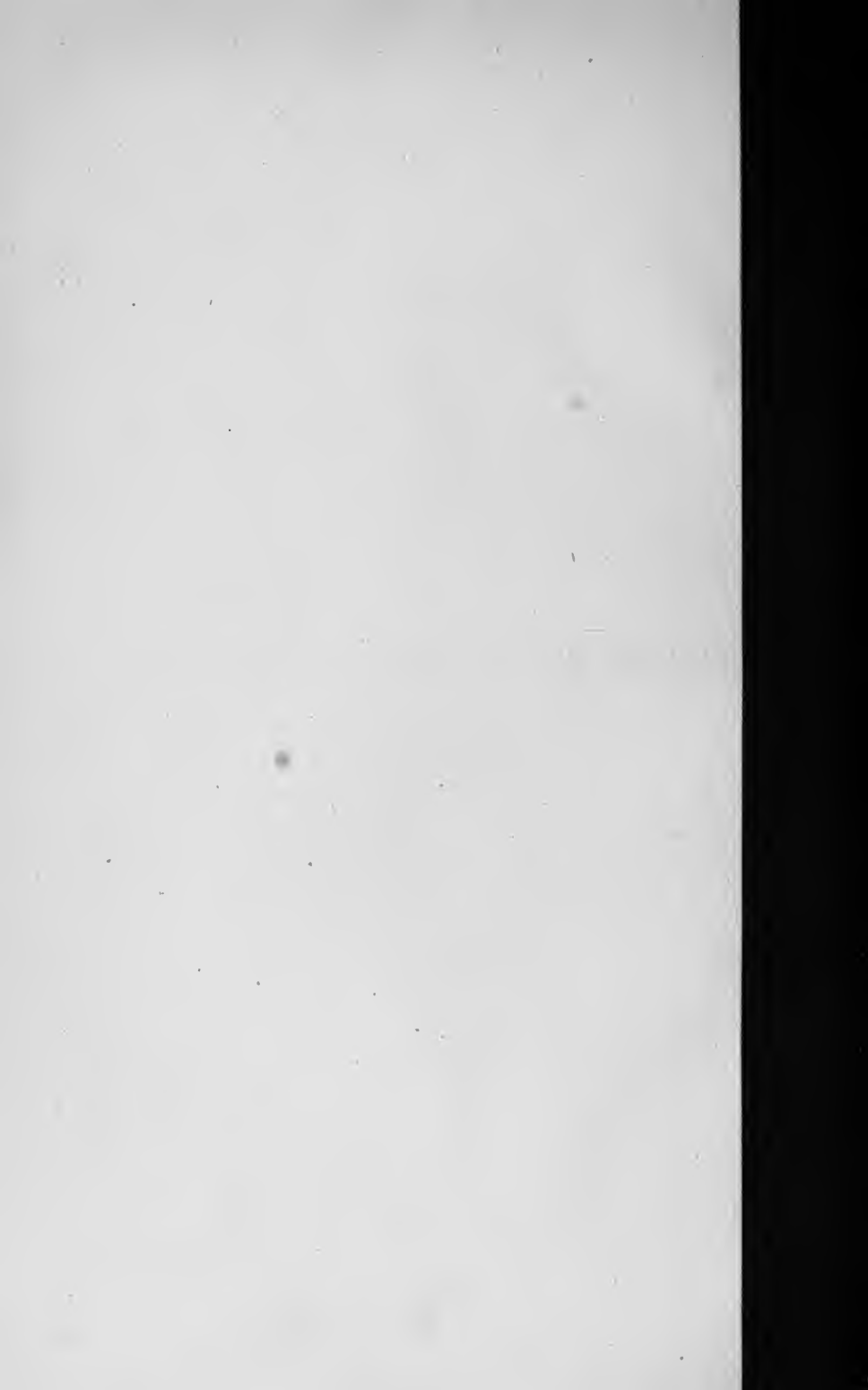
PK
4541
P3
1896





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

Journal of the Pali Text Society.



~~ient. &
mit. Philol.~~

Pāli Text Society.

Journal

OF THE

PĀLI TEXT SOCIETY.

1896.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,

LONDON.

313221
14. 3. 35

LONDON :

PUBLISHED FOR THE PĀLI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1896.

PK
454
73
1896

8169.

TABLE OF CONTENTS.

	PAGE
REPORT OF THE PĀLI TEXT SOCIETY	vii
CATALOGUE OF THE MANDALAY MSS. IN THE INDIA OFFICE LIBRARY. (FORMERLY PART OF THE KING'S LIBRARY AT MANDALAY.)	
BY PROFESSOR V. FAUSEÖLL	1
INDEX TO THE GANDHAVAṂSA. BY MRS. BODE	53
PERSECUTION OF BUDDHISTS IN INDIA. BY PROFESSOR RHYS DAVIDS	87
NOTE ON SOME OF THE TITLES USED IN THE BHABRA EDICT OF AŚOKA. BY PROFESSOR RHYS DAVIDS	93
BUDDHAGHOSA'S COMMENTARY ON THE ANĀGATA BHAYĀNI	99
ABBREVIATIONS OF TITLES OF PĀLI BOOKS. BY PROFESSOR RHYS DAVIDS	102
FURTHER NOTE ON PERSECUTIONS OF BUDDHISTS IN INDIA. BY PROFESSOR BÜHLER	107
LIST OF THE PĪṬAKAS	112
ISSUES OF THE PĀLI TEXT SOCIETY	114
LIST OF DONORS TO THE PĀLI TEXT SOCIETY	117
LIST OF SUBSCRIBERS TO THE PĀLI TEXT SOCIETY	118



REPORT OF THE SOCIETY.

1894-1896.

I AM very glad to be able to report to the Society the very substantial help it has received since the last report from enlightened friends of its difficult and important work. Mr. Henry C. Warren—and no one is better qualified to judge of the value of the work—has given the Society £50 towards its expenses. Another gentleman, for whom also I have the deepest personal regard, but who will not permit me to mention his name, has given the Society the sum necessary to pay for the printing of the third volume of the *Aṅguttara*; and Mr. Edward T. Sturdy, to whom the *Yogāvacara Manual*, issued herewith, is dedicated, has rendered possible at last the publication in English of an authoritative work on the Buddhist *Abhidhamma* by advancing the funds for the printing of the *Kathā Vatthu*, the *Attha Sālinī*, and the *Manual* just referred to.

It is impossible to speak too highly of these gifts from donors, none of them rich, as the world counts riches. While the rich look on with indifference, and the number of single guineas from scholars and libraries and friendś is too small to keep the work of the Society afloat,¹ these

¹ The individual subscribers entitled, for instance, to receive the present issue—those not in arrears with their guinea subscription for 1896—number just 10.

Each guinea that comes in costs me, on an average, between five and six letters.

gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial.

On the other hand, I have to regret that, owing to a disastrous fire at Messrs. Unwin Brothers' printing works, the work of the Society has been seriously delayed. Not only was the printed matter destroyed, but large portions of the "copy" also. This necessitated the editing over again of the texts already prepared for the press, a result which threw back our work for more than a year and a half.

Of the works concerned, one, the *Kathā Vatthu*, by Mr. Arnold C. Taylor, has now been completed again, printed, and issued to the Society. The other, the *Attha Sālinī*, by Prof. Ed. Müller, is now all in type again, and will be ready almost immediately.

Prof. Edmund Hardy has kindly come forward to fill the gap left by the lamented and premature death of Dr. Morris. One further volume of the *Aṅguttara*, edited by him, has been issued to the Society, the next volume is passing through the press, and the sixth and last will be made ready as soon as our funds allow.

M. Léon Feer is now seeing the fifth and last volume of the *Samyutta* through the press, and we hope to issue it for the year 1898.

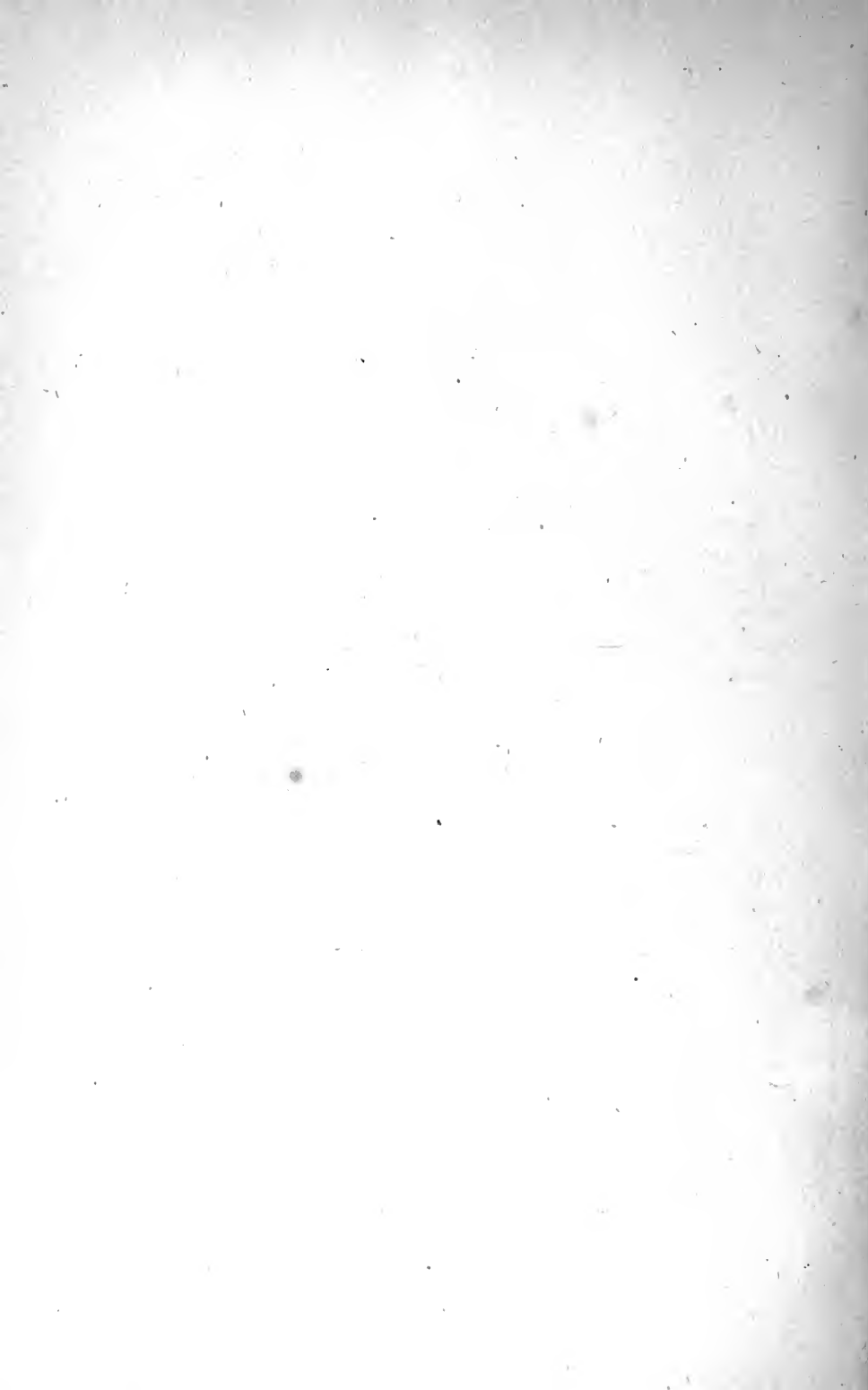
Mr. Robert Chalmers is so far advanced with the second and concluding volume of the *Majjhima* that the first part of it is now issued to members of the Society, the second part is already in the press for 1898, and the third and last will be ready as soon as our funds allow. Mr. Chalmers hopes to give complete indexes to the whole work, not only of proper names and verses, but also of words and subjects—after the fashion set by Dr. Morris and followed in the *Sumangala*, the *Itivuttaka*, and other works.

Mrs. Bode's edition of the *Sāsana Vaṃsa* is passing through the press, and will be issued to members as part of the Society's publications for 1897.

I have no information as to how Prof. Lanman's edition of the *Niddesa*, or Dr. Neumann's edition of the *Paṭi-sambhidā* are progressing. Mr. Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the *Vibhanga*; and has already made considerable progress with Buddhaghosa's *Papañca Sūdanī* on the *Majjhima*; and Professor Hardy hopes to be able to give us the commentary on the *Etadagga Sutta* in the *Āṅguttara*, containing the lives of the principal members of the Order, contemporaries of the Buddha.

Of works not yet undertaken we hope to issue at least the *Apadānas*, the *Netti Pakaraṇa*, and the *Peṭakopadesa*, and the *Thūpa Vaṃsa*—none of them very long and all interesting and important works. When these and the works already in hand are finished, the whole of the most ancient historical records of one of the most important movements in the intellectual history of mankind—the early years of Buddhism—will be available, if not for the historian, yet for the Pāli scholar.

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.



ACCOUNTS.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.	
Balance, January 1, 1894	265	7	3	...	405	16	5
Seven Subscriptions of Five Guineas	36	15	0	Printing ... ..	...	...	...
304 Subscriptions of One Guinea	319	4	0	To Oxford University Press for Publisher's Charges ... ..	...	...	...
Donation	10	0	0	Editors ... ..	...	27	13
Sale of Books	5	6	6	Insurance ... ..	...	37	12
Interest from the Bank	5	1	5	Bank Charges ... ..	...	15	15
					Balance loss by Exchange ... ..	...	0	3
					Balance at Bank, December 31, 1896 ... ..	...	153	17
					£641	14	2	

(Balance at Bank, January 1, 1898, £234 5s. 8d.)



Catalogue of the Mandalay MSS.

IN THE

INDIA OFFICE LIBRARY.

(Formerly part of the King's Library at Mandalay.)

BY

PROFESSOR V. FAUSBÖLL.

PREFACE.

THE FOLLOWING CATALOGUE WAS ORIGINALLY WRITTEN IN 1888, BUT NOW
RE-WRITTEN IN 1896.

THE whole collection of MSS. that belonged to the King's Library at Mandalay seems to have consisted of about 1,150 numbers (the highest number I have met with is 1,144, and a few MSS. are unnumbered), but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the Library was removed to the India Office.

The collection consists of three sorts of MSS.: some are purely Pāli MSS., some purely Burmese, and some mixed Pāli and Burmese, viz., commentaries on Pāli books.

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With

only one exception (Nr. 18), all the MSS. are written on palm leaves.

The leaves of several MSS. were in disorder when I began the catalogue. Where I could re-arrange them without losing too much time I did so.

Although the MSS. are, on the whole, carefully written, as remarked before, still they share with nearly all Burmese MSS. such blunders as *brāhmaṇa* for *brāhmaṇa*, *gandha* for *gantha*, *niṭhita* for *niṭṭhita*, etc.

That the reader may for himself judge of the correctness or incorrectness of the MSS., I have, with a few exceptions, given the text as I found it. Where I have altered anything I have expressly stated it.

V. FAUSBÖLL.

INDEX OF TITLES AND AUTHORS.

Catalogue—

Vinaya, p. 7.

Sutta, p. 20.

Abhidhamma, p. 31.

The Doctrine, p. 40.

History, p. 43.

Grammar, Vocabulary, Rhetoric, etc., p. 45.

TITLES.

Anguttaranikāya, 23.	Anusaya-Yamaka, 33.
Anguttaranikāya-Aṭṭhakathā,	Apadāna, 31.
29.	Apadāna-Aṭṭhakathā, 31.
Aṭṭhakanipāta, 23, 24.	Apadānassa Atthavaṇṇanā,
Aṭṭhasālinī, 34, 35.	31.
Aṭṭhasālinī-Sannivesakathā,	Apheggusāradīpanī, 39.
34.	Abhiṇhasutta, 24.
Anulomapaccaniyatika, 34.	Abhidhamma, 31.

- Abhidhammagūlhatthadīpanī, 35.
 Abhidhammatthasaṅgaha, 38, 46.
 Abhidhammatthavibhāvanī, 38, 46, 48.
 Abhidhammatthasaṅgaha-ṭīkā, 38.
 Abhidhammatthasaṅgahadīpanī, 37, 38.
 Abhidhammatthasaṅgaha-saṅkhepavaṇṇanā, 39.
 Abhidhammāvatāra, 35, 37.
 Abhidhammāvatāraṭīkā, 37.
 Abhidhānappadīpikā, 46, 51.
 Abhidhānappadīpikaṭīkā, 51.
 Asammohavilāsini, 30.
 Āyatana-Yamaka, 33.
 Itivuttaka, 24, 25.
 Indriya-Yamaka, 33.
 Uttaravinicchaya, 18, 19.
 Udāna, 24, 25, 29, 30.
 Udāna-Atthasaṁvaṇṇanā, 29.
 Uparipaṇṇāsaka, 21, 22.
 Ekanipāta, 23, 24.
 Ekādasanipāta, 23, 24.
 Kaṅkhāvitaraṇī, 10, 16, 17, 47.
 Kaccāyana's grammar, 45, 46, 48.
 Kaccāyanabheda, 47, 48.
 Kaccāyanabhedaṭīkā, 48.
 Kaccāyanavaṇṇanā, 47.
 Kaccāyanasāra, 47.
 Kaccāyanasāraṭīkā, 48.
 Kaccāyanasutta, 46.
 Kathāvatthupakaraṇa, 32, 33.
 Kammavācā, 14.
 Kavisāra, 51.
 Kārikā, 47.
 Kārikaṭīkā, 50.
 Khaṇḍahāla-Jātaka, 30.
 Khandha-Yamaka, 33.
 Khandhavagga, 22.
 Khuddakanikāya, 24.
 Khuddakapāṭhapakaraṇa, 24, 25.
 Khuddasikkhā, 15, 16, 46.
 Khemāpakaraṇa, 36.
 Gaṇḍābharaṇaṭīkā, 50.
 Gulhatthadīpanī, 35.
 Catukkanipāta, 23, 24.
 Catukkanipātavaṇṇanā, 29.
 Cariyāpiṭaka, 25.
 Citta-Yamaka, 33.
 Cūlavagga, 10.
 Cūlavagga-Atthakathā, 11.
 Chakkanipāta, 13, 23, 24.
 Chagatidīpanī, 43.
 Chandosāratthavikāsinī, 51.
 Chappaccayadīpaka, 51.
 Jātaka, 25, 26.
 Jātaka-Atthakathā, 26.
 Jātaka-Atthavaṇṇanā, 30.
 Jālinī, 47, 48.
 Jinālaṅkāra, 40.
 Tikanipāta, 23, 24.
 Tikatika-Paṭṭhāna, 34.
 Tikaduka-Paṭṭhāna, 34.
 Tika-Paṭṭhāna, 33.
 Temiya-Jātaka, 30.
 Terasakaṇḍavaṇṇanā, 13.
 Thūpavaṁsa, 45.
 Theragāthā, 25.
 Therāpadāna, 27.
 Therikāpadāna, 27.
 Therīgāthā, 25.

- Dasanipāta, 23, 24.
 Dāṭhādhātuvaṁsa, 45.
 Dāṭhādhātuvaṁsaṭikā, 45.
 Dīghanikāya, 20.
 Dīghanikāya-Aṭṭhakathā, 21.
 Dīpavaṁsa, 43, 45.
 Dukanipāta, 23, 24.
 Dukatika-Paṭṭhāna, 34.
 Dukaduka-Paṭṭhāna, 34.
 Dukanipāta, 23, 24.
 Duka-Paṭṭhāna, 33.
 Dhammacakkapavattana-
 sutta, 23.
 Dhammapada, 24, 25.
 Dhamma-Yamaka, 33.
 Dhammasaṅgaṇīpakaraṇa,
 31.
 Dhammasaṅgaṇīmātikā, 32.
 Dhammasaṅgaha-Aṭṭha-
 kathā, 34.
 Dhātukathā, 32, 33.
 Dhātumālā, 49.
 Dhātu-Yamaka, 33.
 Dhātuvaṁsa, 45.
 Dhūtaṅganiddesa, 16.
 Navakhaṇḍa-Kammavācā, 14.
 Navanipāta, 23, 24.
 Nāmarūpapericcheda, 36.
 Nārada-Jātaka, 30.
 Nidānakathāvaṇṇanā, 34.
 Nidānavagga, 22.
 Niddesa, 26.
 Niruttisāramaṅjūsāpakaraṇa,
 49.
 Nissaggiya, 7.
 Nettipakaraṇa, 41.
 Netti-Atthasaṅvaṇṇanā, 41.
 Netti-Aṭṭhakathā, 42.
 Nemi-Jātaka, 30.
 Nyāsa, 48.
 Nyāsappadīpa, 48.
 Nvādimoggallāna, 49.
 Pakiṇṇakakathā, 18.
 Paccaniyatika-Paṭṭhāna, 34.
 Paccaniyatikatika - Paṭṭhāna,
 20.
 Paccaniyatikaduka-Paṭṭhāna,
 34.
 Paccaniyaduka-Paṭṭhāna, 34.
 Paccaniyadukatika-Paṭṭhāna,
 34.
 Paccaniyadukaduka-, 34.
 Paccēkāpadāna, 27.
 Pañcakanipāta, 23, 24.
 Paṭisambhidāpakaraṇa, 26, 27.
 Paṭṭhāna, 33, 34.
 Padyapadānuvaṁsavaṇṇanā,
 44.
 Papañcasūdanī, 29.
 Paramatthavinicchaya, 36.
 Parivāra, 8, 10, 11.
 Parivāraṇṇanā, 14.
 Pātimokkha, 15.
 Pātimokkhavaṇṇanā, 10.
 Pātimokkhapadattha-Anu-
 vaṇṇanā, 17.
 Pāthikavagga, 11, 20, 21.
 Pātheyyavagga, 21.
 Pāyāsirājaññasuttavaṇṇanā,
 27.
 Pārājika, 9, 10.
 Pārājikakaṇḍa, 12.
 Pālimuttakavinayaviniccha-
 yasaṅgaha, 18.
 Puggalapañnatti, 33.
 Peṭakopadesa, 41.

- Petavatthu, 25.
 Bālāvatāra, 45.
 Buddhavaṃsa, 25.
 Buddhāpadāna, 27.
 Bodhivaṃsa, 44.
 Bhikkhunī-Pātimokkha, 14,
 15, 46.
 Bhikkhunīvibhaṅga, 7, 8.
 Bhikkhunīvibhaṅgavaṇṇanā,
 11.
 Bhikkhupātimokkha, 14, 15,
 46.
 Bhūridatta-Jātaka, 30.
 Majjhimanikāya, 21.
 Majjhimanikāya-Aṭṭhakathā,
 29.
 Majjhimaapaṇṇāsaka, 21.
 Maṇidīpa, 34.
 Maṇisāramaṅjūsā, 40.
 Manorathapūraṇī, 29.
 Mahājanaka-Jātaka, 30.
 Mahāniddeśa, 26.
 Mahānipāta, 30.
 Mahāvaṃsa, 44.
 Mahāvagga, 9, 20, 21, 22, 23.
 Mahāvaggavaṇṇanā, 11.
 Mahāvaggasuttavaṇṇanā, 28.
 Mahavinayasaṅgahapaka-
 raṇa, 17, 18.
 Mahāvibhaṅga, 7, 8.
 Mahosadha-Jātaka, 30.
 Milindapaṇha, 40.
 Mukhamattadīpanī, 47.
 Mūlaṭīkā, 35.
 Mūlapaṇṇāsaka, 21, 22.
 Mūlamoggallāna, 49.
 Mūla-Yamaka, 33.
 Mūlasikkhā, 16, 46.
 Moggallānasutta, 49.
 Yamaka, 33.
 Rājindaraṅjanāmābhidheyya-
 dīpanī, 51.
 Rājindaraṅjanāmābhidheyya-
 visodhanī, 51.
 Rūpabhedapakāsānī, 50.
 Rūpavibhāga, 36.
 Rūpasiddhi, 49.
 Rupasiddhiṭīkā, 49.
 Rūpārūpavibhāga, 36.
 Līnatthapakāsānā, 28, 29.
 Līnatthapakāsīnī, 19.
 Līnatthavaṇṇanā, 42.
 Lokappadīpakasāra, 42.
 Vacanatthajotikaṭīkā, 51.
 Vaccavācaka, 50.
 Vaccavācakaṭīkā, 50.
 Vaccavācakadīpanī, 50.
 Vaccavācakavaṇṇanā, 50.
 Vajirabuddhiṭīkā, 20.
 Vajirasāratthasaṅgaha, 52.
 Vajirasāratthasaṅgahavaṇ-
 ṇanā, 52.
 Vidhura-Jātaka, 30.
 Vinaya, 7.
 Vinayatthamaṅjūsā, 17.
 Vinayavinicchaya, 18.
 Vinayavinicchayasaṅkhepa,
 19.
 Vibhaṅga-Aṭṭhakathā, 35.
 Vibhaṅgapakaraṇa, 32.
 Vibhatyattha, 50.
 Vibhatyatthadīpanī, 50.
 Vimatīvinodanī, 13.
 Vimānavatthu, 25.
 Visuddhimagga, 40.
 Uttimoggallāna, 49.

- Uttodaya, 46, 48, 51.
 Uttodayaṭṭikā, 51.
 Vessantara-Jātaka, 30.
 Saṃyuttanikāya, 22.
 Sagāthavagga, 22.
 Saṅkhāra-Yamaka, 33.
 Sacca-Yamaka, 33.
 Saccasaṅkhepa, 35, 36, 37.
 Sattakanipāta, 23, 24.
 Saddatthabhedacintā, 47, 48.
 Saddatthabhedacintādīpanī,
 50.
 Saddanītidhātumālā, 49.
 Saddanītipakaraṇa, 49.
 Saddabinduṭṭikāpakaraṇa, 49.
 Saddavutti, 47.
 Saddavuttiṭṭikā, 50.
 Saddasāratthajālīnī, 47, 48.
 Sambandhacintā, 47, 48.
 Samantapāsādikā, 10, 11, 12,
 13.
 Sambandhacintāṭṭikā, 50.
 Sammohavinodanī, 35.
 Saḷāyatanavagga, 22.
 Sādhuvilāsīnī, 28.
 Sāratthadīpanī, 12, 13.
 Sirivicittālaṅkāra, 52.
 Silakkhandha, 20.
 Silakkhandhavaggasamvaṇ-
 ṇanā, 20, 28.
 Sutta, 20.
 Suttanipāta, 24, 25.
 Suttavibhaṅga, 7.
 Suttasaṅghapakaraṇa, 31.
 Sududdasavikāsīnīṭṭikā, 51.
 Subodhālaṅkāra, 46, 51.
 Sumaṅgalavilāsīnī, 27, 28.
 Suvaṇṇasāma-Jātaka, 30.

AUTHORS.

- Aggavaṃsa, 48, 49.
 Anuruddhācariya, 36, 46.
 Abhaya, 50.
 Ariyavaṃsa, 34, 40.
 Kaccāna, Kaccāyana, 41, 45.
 Khema, 36.
 Culladhammapāla, 35.
 Jambudhaja, 51.
 Jāgarācariya, 50.
 Dhammakitti, 45.
 Dhammapāla, 29, 36.
 Dhammasiri, 15.
 Dhammasenāpati, 47, 50.
 Dhammānanda, 51.
 Nava-Vimalabuddhi, 51.
 Nāgita, 47, 48.
 Parakkamabāhu, 13, 18.
 Phussadevathera, 50.
 Buddhaghosa, 10, 12, 16, 27,
 29, 30, 31, 34, 40.
 Buddhadatta, 18, 19, 35,
 40.
 Buddhanāga, 17.
 Buddhappiya, 49.
 Buddharakkhita, 40.
 Mahākaccāyana, 24.
 Mahājivita, 47.
 Mahāphussadevathera, 50.
 Mahāsuvaṇṇadīpathera, ? 39.
 Milindarāja, 40.
 Medhamkara, 42.
 Moggallāna, 46, 51.
 Rassathera, 47, 48.
 Rājindarāja, 51.

Vācissara, 36, 37, 45.	Saddhammañāṇa, 50, 51.
Vijitāvi, 48.	Saddhammanandi, 50.
Vimalabuddhi, 47.	Saddhammavilāsa, 48.
Vepulla, 51.	Saddhammasāmin, 52.
Samgharakkhita, 46, 47, 48, 51.	Saddhammasiri, 47, 48.
Saddhamma, 47.	Sāriputta, 12, 17, 28.
Saddhammakitti, 52.	Sirisaddhammakitti, 50.
Saddhammaguru, 49.	Sirisaddhammavilāsa, 48.
Saddhammajotipāla, 39.	Sumaṅgalācariya, 37, 38, 46, 48.

VINAYA.

New Old
No. No.

1. (1) 231 palm leaves, numbered ka—ni; 9 lines in a page. In the margin: Pārājikaṇ pālito pāṭh.

The MS. contains MAHĀVIBHAṄGA (Suttavibhaṅga) I. *Begins*: Namō, etc. Tena samayena Buddhō Bhagavā Verañjāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Assosi kho Verañjo brahmaṇo, etc. (See Oldenberg's "Vinaya Piṭakam," vol. iii. p. 1.) *Ends*: Pattavaggo tatiyo. Tassudānaṃ dve ca pattāni bhesajjāṃ | vassikā dānapañcamāṃ | sāmāṃ vāyā panacceko sāsāṅkaṃ saṅghi-kena cā ti. Uddiṭṭhā kho āyasmanto timsanissaggiyā pācittiyā dhammā | tathāyasmante pucchāmi kaccittha parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā | tatiyam pi pucchāmi kaccittha parisuddhā | parisuddhetthāyasmanto | tasmā tuṅhi evaṃ etaṃ dhārayāmiti | Ni s s a g g a y a ṃ niṭṭhitaṃ. (See Old. "Vin.," iii., 266.) After which follow 24 lines in Burmese.

2. (70) 230 leaves numbered ka—nā; 10 lines in a page.

The MS. contains MAHĀVIBHAṄGA II. and BHIKKHUNĪ-VIBHAṄGA.

1 *Part* in the margin: Bhikkhupācit pālito. *Begins*: Ime kho pañāyasmanto dvenavuti pācittiyā dhammā uddesaṃ āgacchanti | Tena samayena Buddhō Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādak-

khitto hoti, etc. (See Old. "Vin.," iv. p. 1). *Ends* : Mahāvibhaṅgaṃ niṭṭhitāṃ. After which 30 lines in Burmese.

2 *Part* in the margin : Bhikkhunīvibhaṅ pālito. *Begins* : Tena samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhitāṃ. After which 29 lines in Burmese.

3. (7) 1 *Part* 102 leaves numbered ḍha—phū ; 10 lines. In the margin : Bhikkhupācit pālito. Contains MAHĀVIBHAṄGA II. *Begins* : Ime kho panāyasmanto dvenavuti pācittiyā dhammā uddesaṃ āgacchanti || Tena kho pana samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. *Ends* : Etthakaṃ tassa Bhagavato | suttāgataṃ suttapariyāpanaṃ anvaddhamāsaṃ, uddesaṃ āgacchati | tatta sabbeheva samaggehi samodamānehi avivadamānehi sikkhitabban ti ti. Mahāvibhaṅgaṃ niṭṭhitāṃ || Sāsanujjotike ramme | pūre Amaranāmake Jambudipasaketumhi ādimandiraṭhānake | saddhammaṭhītikāmena | etc.

2 *Part* 80 leaves numbered ka—chai ; 10 lines ; in the margin : Bhikkhunīvibhaṅ. Contains BHIKKHUNĪVIBHAṄGA. *Begins* : Tena samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sāḷho Migāranatthā bhikkhusaṅghassa vihāraṃ kattukāmo hoti, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhitāṃ || Ubhatovibhaṅgaṃ niṭṭhitāṃ || Sāsanujjotike, etc.

3 *Part* 152 leaves numbered dhaṃ—lū, 10 lines ; in the margin : Parivā pālito. Contains PARIVĀRA. *Begins* : Yan tena Bhagavatā jānatā vassatā arahatā summāsambuddhena paṭhamāṃ pārājikaṃ kattha, etc. (See Old. Vin., v. p. i.). *Ends* : Parivāro niṭṭhito || Parivāraṃ niṭṭhitāṃ || Akkharājakaṃ ekaṃ ca Buddharūpaṃ samāgamaṃ || Then follow four lines in Burmese, after which comes Anekajātisāraṃ sandhāvissaṃ . . . taḥhānaṃ khayam ajjhagā || Avijjāpaccayā saṅkhārapaccayā viññā-

ṇaṃ | viññānapaccayā nāmarūpaṃ, etc. || nibbānapaccayo hotu ||

4. (6) 207 leaves numbered ka—di, 8 lines ; in the margin : Pārājikaṃ pālito. Contains PĀRĀJIKA. *Begins* : Tena samayena Buddho Bhagavā Verañjāyaṃ viharati, etc. *Ends* : Paññādhikaṃ sukhaṃ patto | sabbapuññesu sūrato, tāremi oghadussanaṃ | veneyyaṃ thalanibbhayaṃ || Pārājikaṃ pālito niṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

5. (3) 320 leaves numbered ka—rai, 9 lines ; in the margin : Vinaṃ Mahāvā pālito pāṭh. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati najjā Nerañjanāya tīre Bodhirukkhamūle paṭhamābhisambuddho | atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhaṃ paṭisaṃvedī, etc. (See Old. “Vin.,” i. p. 1.) *Ends* : Kosambiyaṃ Jinavavo | vivādāpattidassane, ukkhīpeyya yasmiṃ tasmīṃ | tassa yāpatti desaye || anto sīmāyaṃ tattheva | paññekañceva sampadā | Pālīeyyā ca Sāvatti | Sāriputto ca Kolito || Mahākassapa-Kaccāno | Koṭṭiko Kappinena ca | Mahācundo ca Anuruddho | Revato Upāli cubho || Ānando Rāhulo ceva | Gotamī ca Sudatto ca | senāsanaṃ vivittaṃ ca | āmisaṃ samakaṃ pi ca || Mahāvaggāṃ niṭṭhitaṃ || (Cfr. Old. “Vin.,” i. p. 360 and 396.) Then follow 30 lines in Burmese.

6. (8) 268 leaves numbered ka—bī, 9 lines ; in the margin : Mahāvā pālī. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Urūvelāyaṃ viharati, etc. *Ends* : Mahāvaggāṃ sattamaṃ niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

7. (58) 299 leaves numbered ka—ḍa and ci—ḍa.

1 *Part* in the margin : Mahāvā pālito. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Kosambakkhandhake uddhānaṃ niṭṭhitaṃ || dasamaṃ || Mahāvakkhaṃ niṭṭhitaṃ || Sāsanujjotike ramme, etc. . . . veneyyaṃ thalanibbhayaṃ || niṭṭhitaṃ || akarā ekamekaṅca, etc.

2 *Part* in the margin : Bhikkhukaṅkhā pāṭh. Contains

KAÑKHĀVITARAṆĪ, by Buddha ghosa(?). *Begins*: Bud-dham dhammañ ca saṅghañ ca | vippasannena cetasā, etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) *Ends*: Kañkhāvitarāṇīyā P ā t i m o k k h a v a ṇ ṇ a n ā niḥhitā || Sakkarāj 235?, after which 3 lines in Burmese. (Cfr. infra No. 26.)

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā pālito pāṭh. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattthiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (See Old. "Vin.," ii. p. 1.) *Ends*: Tassudānaṃ, dasa vatthūni pūretvā | kammaṃ dutena pāvisi, etc. | C ū ḷ a v a g g a ṃ niḥhitāṃ || After which 26 lines in Burmese.

9. (4) 1 *Part* 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā pālito. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattthiyāṃ viharati | Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. *Ends*: Tassa uddānaṃ | Dasa vatthūni puretvā | kam-maṃ dūtena pāvisi | etc. || C ū ḷ a v a g g a ṃ niḥhitāṃ. Then follows: Sāsanujjotike ramme, etc.

2 Part 129 leaves numbered ka—ṭo, 11 lines; in the margin: Vinaṇ Parivā pālito. Contains PARIVĀRA. *Begins*: Yan tena Bhagavatā jānathā passathā arahatā sammāsambuddhena paṭhamāṃ pārājikaṃ kattha paññat-thaṃ, etc. *Ends*: Pariro niḥhito | Pubbācariyamag-gaññu | . . . evaṃ sandammavinayo | Parivārena sobha-tīti || P a r i r o niḥhito || Sāsanujjotiro ramme, etc. Then follow 7 lines in Burmese. (Cfr. S.B.E., xiii., p. xxiv, and Westergaard, "Codices Orient.," p. 19.)

10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pārājikaṇ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ, by Buddha ghosa. *Begins*: Yo kappakoṭṭhi pi appameyyāṃ | kālaṃ karonto atidukka-rāṇi, etc. *Ends*: Samantapāsādikāya Vinayasāṃvaṇṇa-nāya catutthapārājikavaṇṇanā niḥhitā || C a t t ā r o P ā r ā-

jīkā niṭhitā || After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p. 59 and 68.)

11. (28) 127 leaves numbered ka—ṭe, 9 lines; in the margin : Samantapāsādikā Aṭhakathā pāṭh | Vinañ Mahāvā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Ubhinnāni Pātimokkhānāni | saṅgītisamanantarāni | saṅgāyinsu mahātherā | Khandakāni khandhakovidā || etc. *Ends* : Kosambakkhandhakavaṇṇanā niṭhitā || Samantapāsādikāya Vinayasamvaṇṇanāya Mahāvaggavaṇṇanā samattā || Then follow 21 lines in Burmese.

12. (29) 1 Part 93 leaves numbered ka—jo, 9 lines; in the margin : Samantapāsādikā Aṭhakathā pāṭh, Cūlavā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Cūlavaggassa paṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. *Ends* : Samantapāsādikāya Vinayasamvaṇṇanāya sattasatikakkhandhakavaṇṇanā niṭhitā || Dvivaggasaṅgahā vuttā | dvāvīsati-pabhedanā | khandhakāsāsane pañca | khandhadukkhappahāyino | ye tesāni vaṇṇanā esā | antarāyāni vinā yathā | siddhā sijjhantu kalyāṇā | evāni āsāpi pāṇinan ti || Cūlavaggavaṇṇanā niṭhitā || After which follow 30 lines in Burmese.

2 Part 32 leaves numbered ka—gai, 8 lines; in the margin : Bhikkhunī Vibhān Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Yo bhikkhūnāni vibhāṅgassa | saṅgahito anantarāni, bhikkhunīnāni vibhāṅgassa | tassa samvaṇṇanākkamo || *Ends* : Samantapāsādikāya Vinayasamvaṇṇanāya Bhikkhunīvibhāṅgavaṇṇanā niṭhitā || Then follow 30 lines in Burmese.

13. (41) 88 leaves numbered ka—jī, 9 lines; in the margin : Samantapāsādikā Aṭhakathā pāṭh | Parivā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Visuddhāparivārassa, Parivāro ti sāsane | dhammakhandhasarīrassa | khandhakānāni anantarā || saṅgahāni yo sammāruḷho | tassa pubbāgataṅgāni nayāni | hitvā dāni karissāmi | anuttānatthavaṇṇanāni || Tattha yan tena Bhagavatā | la | paññattan ti ādinayappavattāya tāva

pucchāya ayañ sañkhepattho | yo so Bhagavā sāsanassa cīraṭṭhitikakatthañ dhammasenāpatinā saddhammagāravabahumānavegasamussitañ añjalim sīrasmiñ patiṭṭhapetvā yācito dasa atthavase paṭicca vinayapaññattiñ paññāpesi | tena Bhagavatā tassa tassa sikkhāpadassa paññattikālāñ jānatā tassā tassā sikkhāpadaññattiyā dasa atthavase passatā | api ca pubbanivāsādihi janatā | dibbena cakkhunā passatā | tihi vijjāhi chahi vā pana abhiññāhi jānatā | sabbattha, etc. *Ends*: . . . B u d d h a g h o s o t i garūhi gahitanāmadheyena therena katā ayañ S a m a n t a p ā s ā d i k ā n ā m a Vinayasainvaṇṇanā || Tāva tiṭṭhatu lokasmiñ lokanittaraṇesinañ | dassenti kulaputtānañ | nayañ silavisuddhiyā || Yāva Buddho ti nāmañ pi | suddhacittassa tādino | lokasmiñ lokajeṭṭhassa | pavattati mahesino ti || Niṭṭhitañ || etc. 30 lines in Burmese.

14. (176) 376 leaves numbered ka—ḷi, 10 lines; in the margin: Sāratthadīpanī ṭikā. Contains part of SĀRATTHADĪPANĪ by S ā r i p u t t a. *Begins*: Mahākāruṇikañ Buddhāñ | dhammañ ca vimalāñ varañ | vande ariyasainghaṇca | dakkhiṇeyyañ niraṅgaṇañ || . . . Vinayaṭṭhakathāyāhañ | linasāratthadīpanañ | karissāmi suviññeyyañ | paripuṇṇam anākulañ | porāṇehi katañ yan tu | linatthassa pakāsañ | na tañ sabbattha bhikkhunañ | atthañ sādheti sabbaso | etc. *Ends*: Iti Samantapāsādikāya Vinayasainvaṇṇanāya Sāratthadīpaniyañ catutthapārājikavaṇṇanā niṭṭhitā || Niṭṭhito ca Sāratthadīpaniyā P ā r ā j i k a k a ṇ ḍ o. (Cfr. Subhūti's "Nāmamālā," p. 7; Mināyeff in Journal of the P. T. S., 1886, p. 61 and 71; Alwis, Catalogue, i. p. 170; Rhys Davids, "Three Inscriptions," p. 20.)

15. (63) 276 leaves (misplaced?) numbered b—ḷāh, a—dha, and kya—ṭhyāh; in the margin: Sāratthadīpanī ṭikā pāṭh. *Begins*: bhiññāpādakatā pana nirodhapādakatā ca catutthass'eva jhānassa, etc. *Ends*: Niṭṭhito ca SĀRATTHADĪPANĪYĀ P ā r ā j i k a k a ṇ ḍ o. After which 26 lines in Burmese.

16. (88) 184 leaves numbered dhe—ḷāh and a—kyañ, 9 lines; in the margin: Terasakaṇ ṭikā pāṭh. *Ends*: Ettā-

vatā ca || Vinaye pāṭavattāya | sāsanassa ca vuddhiyā |
 vaṇṇanā yā samāraddhā | Vinayaṭhakathāya sā || SĀRAT-
 THADĪPANĪ nāma | sabbaso pariniṭhitā | Timsasahassa-
 mittehi | gandhehi parimāṇato || ajjhesito narindena |
 so'ham Parakkama bāhunā | saddhammaṭhitikā-
 mena | sāsanujjotakārinā || ten'eva kārite ramme | pāsā-
 dasatamaṇḍite | nānādumagaṇākiṇṇe | bhāvanābhira-
 tālaye || sītalūdakasampanne | vasaṃ Jetavane imaṃ |
 atthabyañjanasampannaṃ | akāsi suvicchayaṃ || yaṃ
 siddhā iminā puññaṃ | yaṃ puññaṃ pasutaṃ mayā |
 etena puñña-kamma | dutiye atthasambhave || Tāva-
 tiṃse pamodento | silācāraguṇe rato | alaggo pañcakā-
 mesu | patvāna paṭhamāṃ phalaṃ || antime atthabhā-
 vamaṃ | Metteyyaṃ munipuṅgavaṃ | lokaggaṃ pugga-
 laṃ nāthaṃ | sabbasattahite caraṃ || divāna tassa
 dhīrassa | sutvā saddhammadesanaṃ | adhigantvā
 phalaṃ aggaṃ | sobheyyaṃ Jinasāsanāṃ || sadā rak-
 khantu rājāno, dhammen'eva imaṃ pajāṃ | niratā puñña-
 kammesu | jotentu Jinasāsanāṃ | ime ca paṇino sabbe |
 sabbadā nirupaddavā | niccaṃ kalyāṇasaṃkappā | pap-
 pontu amataṃ padan ti || Terasakaṇḍavaṇṇana
 niṭhitā || (Cfr. Alwis, Catalogue, i. p. 170; Rhys Davids,
 "Three Inscriptions," p. 20.)

17. (51) 275 leaves numbered ka—bain, 10 lines ; on the
 outside of the first leaf : Vimativinodanī ṭikā pāṭh. Con-
 tains VIMATIVINODANĪ, a ṭikā on Samantapāsādikā.
Begins : Karuṇopuṇṇahadayaṃ | Sugataṃ hitadāyakaṃ |
 natvā dhammaṃ ca vimalaṃ | saghaṅca guṇasampadaṃ ||
 vaṇṇanā nipuṇā hesuṃ | Vinayaṭhakathāya yā | pubba-
 kehi katā nekā | nānānayasamākulā || tattha kāci suvi-
 tiṇṇā | dukkhogāhā va gaṇṭhato | viruddhā atthato cāpi |
 kāci katthaci katthaci || asampuṇṇā va luṭhitā | kāci
 sammohakāriṇi, tasmā tāhi samādāya | sāraṃ saṅkhepa-
 rūpato || linatthaṅca pakāsento | viruddhaṅca visodha-
 yaṃ | upaṭhitanayaṅcāpi | tattha tattha pakāsayaṃ ||
 Vinaye vimati chetuṃ | bhikkhunaṃ lahuvuttinaṃ |
 saṅkhepena likkhissāmi | tassā linatthavaṇṇanaṃ || etc.
Ends : Iti Samantapāsādikāya Vinayaṭhakathāya Vimati-

vinodaniyañ P a r i v ā r a v a ṇ ṇ a n ā nayo niṭhito || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

18. () 11 leaves, consisting of several paper sheets glued together, 7 lines ; in the margin : Navakhaṇḍakam-mavācā. *Begins* : Paṭhamañ upajjhañ gāhāpetabbo | upajjhañ gāhāpetvā pattacivarañ, etc. (See Spiegel's "Kammavākyañ," p. 3 ; "Anecdota Pālica," p. 68 ; and Böhtlingk in the "Bulletin de St. Petersbourg," 1844, p. 342.) *Ends* : Nissayamuttasammutikhaṇḍañ || NAVAKHAṆḌA-KAMMAVĀCĀ niṭhitā || Sakkarāj 1214, after which 3 lines in Burmese. According to Clough (see his *Karmavākya* translated, p. 6), Kammavācā is divided into seven chapters ; but our MS. and another in the possession of Dr. Rost count nine chapters. (Cfr. Dr. Hoerning in the Journal of the P. T. S., 1883, p. 135 ; and Dickson in the Journal of the R. A. S., 1873 and 1875.)

19. (684) 52 leaves numbered ka—gā and gi—ñāñ. In gilt boards with red ornaments. The edges of the leaves are gilt, and the volume is written, or rather painted, with the greatest care in old square characters on lacquered palm-leaves. There are also ornaments in the margin of the leaves.

The MS. contains BHIKKHUPĀTIMOKKHA and BHIKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakañ āsanena ca | uposathassa etāñi, etc. *Ends* : Sammoda-mānāhi avivadamañāhi sikkhitabban ti | vitthāruddeso | Bhikkhunīpātimoiñ pāṭh. (Cfr. the edition by Mināyeff, Petersburg, 1869 ; and that by Dickson in the Journal of the R. A. S., October, 1875.)

20. (685) 48 leaves numbered ka—kho and khan—ghāh. Another MS. of the same description as No. 19 and containing the *same book*.

21. 48 leaves numbered ka—ghāh. A third copy of the *same book* as the two preceding ones, and of the same

description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

22. (2) 84 leaves numbered ka—khi, khī—gai, and go—chāh ; in the margin : Bhikkhupātimom̄ pāṭh.

1 *Part* contains BHIKKHUPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakaṃ āsanena ca | uposathassa etāni | pubbakaraṇaṃ ti vuccati | chandapāsuddhi utukkhānaṃ | bhikkhugaṇaṇā ca ovādo | uposathassa etāni | pubbakiccan ti vuccati || uposatho, yāvaticā ca bhikkhu kammappattā sabhāgā pattiyo ca na vijjanti | vajjaniyā ca puggalā tasmiṃ na honti | pattakallaṃ ti vuccati || pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā Pātimokkhaṃ uddisituṃ ārādhanāṃ karoma || sunātu me bhante saṅgho | ajj'uposatho pannaraso | etc.

2 *Part* contains BHIKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakaṃ, etc. *Ends* : Evam etaṃ dhārayāmiti || Adhikaraṇasamathā niṭhitā || Uddiṭṭhaṃ kho ayyāyo nidānaṃ, uddiṭṭhā aṭṭha pārājikā dhammā | uddiṭṭhā sattarasa saṅghādisesā dhammā | uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā | uddiṭṭhā chasaṭṭhisatā pācittiyā dhammā | uddiṭṭhā aṭṭha paṭidesaniyā dhammā | uddiṭṭhā sekhiyā dhammā | uddiṭṭhā satta adhikaraṇasamathā dhammā | ettakaṃ tassa Bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati | tattha sabbāh' eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabbaṃ ti. Vitthāruddeso ||

3 *Part* contains a Burmese interpretation (nissaya) of the preceding two parts.

23. (5) 259 leaves numbered ka—phe, 10 lines.

1 *Part* in the margin : Bhikkhupātimom̄ pāṭh. Contains BHIKKHUPĀTIMOKKHA.

2 *Part* in the margin : Bhikkhunīpātimom̄ pāṭh. Contains BHIKKHUNĪPĀTIMOKKHA.

3 *Part* in the margin : Khuddasikkhā pāṭh. Contains KHUDDASIKKHĀ by Dhammasiri. *Begins* : Ādito upasampanna | sikkhitabbaṃ samātikaṃ | khuddasikkhaṃ pavakkhāmi vanditvā Ratanattayaṃ || Pārājitā ca

cattāro | garukā navacīvaraṃ | rajanāni ca patto ca |
thālakā ca pavāraṇā || *Ends* : Ettāvatāyaṃ niṭhānaṃ |
Khuddasikkhā upāgatā | pañcamattehi gāthānaṃ | satehi
parimāṇato ti || K h u d d a s i k k h a ṃ niṭhitaṃ ||

4 *Part*, in the margin : Mūlasikkhā pāṭh. Contains
MŪLASIKKHĀ. *Begins* : Natvā nāthaṃ pavakkhāmi |
Mūlasikkhaṃ samāsato | bhikkhunā navakenādo | mūla-
bhāsāya sikkhitu || *Ends* : Atthataṃ bhante saṅghassa
kaṭhinaṃ dhammiko kaṭhinatthāro anumodāmiti tikkhata-
tuṃ vatvā anumoditabbaṃ || M ū l a s i k k h ā niṭhitā ||

Khuddasikkhā and Mūlasikkhā have been edited by Dr.
E. Müller in the Journal of the P. T. S., 1883. Cfr.
J. P. T. S. 1886, pp. 70 and 61.

5 *Part* contains a Burmese interpretation of the
previous books, called in the margin Bhikkhupātimōṃ,
etc., n i s y a .

24. (74) 178 leaves numbered ka—gi and gī—ṇan.
Contains KHUDDASIKKHĀ and MŪLASIKKHĀ, and a Burmese
interpretation (nisya) of both.

25. (1056) 77 leaves numbered nā—tū, without boards.
Contains DHŪTAÑGANIDDESA. *Begins* : Namo tassa sakala-
lokavimohakassa mohassa dhānsakassa suvuttadham-
massa || namo tassa anaghattamadakkhiṇeyyassa saṅ-
ghassa || Idāni yehi appicchatā santuṭhi tādiguṇehi
vuttappakārassa sīlassa vodānaṃ hoti | te guṇe, etc.
The latter part of the MS. consists of a Burmese inter-
pretation, called Dhūtañganiddeśa nīsyā.

26. (56) 125 leaves numbered ka—ṭu, 10 lines ; in the
margin : Kaṅkhāvitarāṇi Aṭhakathā pāṭh. Contains
KAṅKHA VITARAṆĪ by B u d d h a g h o s a (?) *Begins* : Bud-
dhaṃ dhammaṃ ca saṅghaṃ ca | vipprasanna cetasā,
etc. *Ends* : Ayaṃ Kaṅkhāvitarāṇi nāma Pātimokkha-
vaṇṇanā || Tāva patīḥātu lokasmiṃ | lokanīttaraṇesi-
naṃ | etc. After which 26 lines in Burmese. Cfr. supra
No. 7. See Journal of the P. T. S., 1886, p. 59.

27. (43) 132 leaves numbered ka—ṭāh, 10 lines ; in

the margin : Kañkhavitaranī Aṭhakathā pāṭh. Contains KAÑKHĀVITARANĪ.

28. (42) 291 leaves numbered ka—mi, 9 lines ; in the margin : Kañkhā ṭika hoñ pāṭh. Contains a ṭikā on Kañkhāvitaranī, called VINAYATTHAMAÑJŪSĀ, written by Buddhanaṅga. *Begins* : Buddhañ dhammañ ca saṅghan ti | ādinā yā pakāsītā | bhaddanta-Buddhaghosena | mātikaṭhakathā subhā || etc. *Ends* : Iti Kañkhāvitaranīyā Pātimokkhavaṇṇanāya Vinayatthamañjūsāyañ Linatthapakāsāniyañ Bhikkhunipātimokkhavaṇṇanā niṭhitā || Yañ Pātimokkhassa vaṇṇanañ ārabhin ti sambandho | Mahāvihāravāsīnan ti idañ purimamacchimapadehi saddhiñ sambandhitabbañ, etc. Then follow 28 lines in Burmese. In the Catalogue of Pāli, Sinhalese and Sanskrit MSS. in the Ceylon Government Oriental Library, p. 16, is mentioned a Vinayattha Mañjūsā, a treatise on Vinaya Discipline ; cfr. Journal of the P. T. S., 1886, p. 61.

29. (55) 192 leaves numbered ka—tāh, 10 lines ; in the margin : Pātimokkhapadattha-anuvaṇṇanā. *Begins* : Dayātidaya passantañ | āṇātiāṇa cakkandañ | Buddhañ natvā ca vakkhāmi | Pātimokkhe padatthañ va || etc. *Ends* : PĀTIMOKKHAPADATTHAANUVANṆANĀ niṭhitā || After which 29 lines in Burmese.

30. (44) 290 leaves numbered ka—mā, 8 lines ; on the outside of the first leaf : Vinayasaṅgaha pāṭh. Contains MAHĀVINAYASAṄGAHAPAKARAṆA by Sāriputta. *Begins* : Vatthuttayañ namasitvā | sarañ sabbapaṇiñ | Vinaye pātavatthāya | yogāvacarabhikkhunañ || vipparikkhañ anekattha | pālimuttavinicchayañ | samāharitvā ekattha | dassayissām' anākulañ | tatrāyañ mātikā || divāseyyā parikkhāro bhesaccakaraṇañ pi ca | parittañ paṭisandhāro | viññattikulasaṅgaho || macchamañsañ anāmañsañ | adhiṭṭhānavikkappañ cīvarena vinā vāso | bhaṇḍassa paṭisāmañ nañ || kayavikkayasamāpatti | rūpiyādiṭṭiggaḥo dānavisāsagāhehi | lābhassa pariṇāma-

nañ || paṭhavibhūtagāmo ca | duvidhañ samāseyya
 nañ || vihāre sañghike seyyaṃ | sandharitvāna pakka-
 mo || kālikāni pi cattāri kappiyā catubhūmiyo | khāda-
 niyādipaṭiggaho | paṭikkhepapavāraṇā | papajjānissayo
 simā | uposatham avāraṇaṃ | vassupanāyikāvattaṃ
 catupaccayabhājanaṃ | kathinaṃ garubhaṇḍāni | coda-
 nādivinichchayo | garukāpattivuṭhānaṃ kammakammaṃ
 pakiṇṇakaṃ ti || tattha divāseyyā ti divānibbajjanaṃ |
 tatrāyaṃ vicchayo | anujānāmi bhikkhave divāpatisalli-
 yantena dvāraṃ saṃvaritvā paṭisallayitun ti vacanato
 divā nippajjante dvāraṃ saṃvaritvā nibbajjitabbaṃ | etc.

Ends: Iti Pāḷimuttakavinayavinicchaya-
 saṅgaha Pakiṇṇakakathā samattā || Ajhesito
 narindena | so 'hañ Parakkama bhūnā | saddham-
 maṭhitikāmena | sāsanujjotakārinā | etc. Sobheyyaṃ
 nijasāsanā ti || Mahāvinayasaṅgahapakara-
 ṇaṃ niṭhitaṃ || After which 4 lines in Burmese. The
 Catalogue of Pāli, etc., MSS. in the Ceylon Government
 Oriental Library, mentions a "Pālimuttaka Vinaya; on
 Monastic Discipline," cfr. Journal of the P. T. S., 1882,
 p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka
 Vinaya Vinichchaya. Westergaard describes the same
 in his Catalogue, p. 48. Forchhammer has in his Report
 a "Vinayamahāsaṅgaha." See further Subhūti's "Nāma-
 mālā," Preface, p. 8, and the Journal of the P. T. S., 1886,
 p. 61. But how are the two titles in our MS. made to
 agree? Is perhaps Pālimuttakavinayavinicchayasaṅgaha
 only part of Mahāvinayasaṅgahapakaraṇa?

31. (40) 151 leaves numbered ka—ḍe, 9 lines; in the
 margin: Vinayavinicchaya pāṭh. Contains VINAYAVINIC-
 CHAYA and UTTARAVINICCHAYA by Buddhadatta.
Begins: Vanditvā sīrasā seṭhaṃ | Buddham appaṭipug-
 galaṃ | bhavābhavakaraṃ dhammaṃ | gaṇaṃ c'eva
 niraṅgaṇaṃ || bhikkhūnaṃ bhikkhunīnaṃ ca hitatthāya
 samāhito | pavakkhāmi samāseṇa | Vinayassa Vi-
 nicchayaṃ || anākulam asaṅkiṇṇaṃ | madhurattha-
 padakkamaṃ | paṭubhāvakaraṃ etaṃ | paramaṃ vīna-
 yakkame || apāraṃ otarantānaṃ | sāraṃ vinayasāgaraṃ |

bhikkhūnaṃ bhikkhunīnañ ca | nāvābhūtaṃ manora-
maṃ || tasmā vinayanūpāyaṃ | Vinayassa Vinicchayaṃ |
avikkhittena cittena | vadato me nibodhatha || *Ends* :
B u d d h a d a t t o t i g a r ū h i g a h i t a n ā m a d h e y y e n a t h e r e n a
racito U t t a r a v i n i c c h a y o s a m a t t o t i | Then follow
30 lines in Burmese.

According to Gandha-Vaiṃsa, published by Mināyeff in
the Journal of the P. T. S., 1886, p. 69, Vinayavinicchaya
and Uttaravinicchaya must be two different works; cfr.
No. 33.

32. (57) 257 leaves numbered ka—phu, 9 lines; in the
margin: Vinaya Vinicchaya ṭikā pāṭh. Contains the
first part of a ṭikā on Vinayavinicchaya, called LĪNATTHA-
PAKĀSINĪ. *Begins* : Ādiccavaṃsampaṇṇapātubhūtaṃ | by-
āmapabbhāmaṇḍaladevacāpaṃ | dhammambunijjhāpita-
pāpaghamaṃ | vandāmaṃ ahaṃ Buddhasahambuvantaṃ ||
Ends : Surāpānakakathāvaṇṇanā || Then follow 18 lines
in Burmese. Cfr. Forchhammer's Report and Journal of
the P. T. S., 1886, p. 62 and 72, and 1882, p. 52.

33. (62) 264 leaves numbered phī—lāh, a—ā, i—ī, u—ū,
e—ai, o—au, aṃ—āh, kya—kyāh, khya—ghyāh, ñya—
ṭyi. Contains the second part of a ṭikā on Vinayavinic-
chaya, called LĪNATTHAPAKĀSINĪ. *Begins* : Yena kenaci
aṅgenā ti aṅguliādinā yena kenaci sarīravayavena, etc
Ends : Iti Vinayavinicchayaṇṇanāya Uttaravinicchaya-
vaṇṇanāya ca L i n a t t h a p a k ā s i n ī s a m a t t ā || Cakrā,
etc. 29 lines in Burmese.

34. (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines;
on the outside: Vinayavinicchaya Saṅkhepa. *Begins* :
Tasmiṃ pana sikkhāpade sikkhāpadavibhaṅge ca sakale
Vinayavinicchaye kosallaṃ patthayante ca, etc. *Ends* :
VINAYAVINICCHAYASAṅKHEPAGANTHO (MS. -kaṅkhepa-
ganto) niṭhito || Saṃsārasotaṃ chinditvā viddhamsetvā
tayo bhavē, etc. Vinayavinicchaya || 4 lines in Burmese.

2 Part, 117 leaves, ka—ñō, is a Burmese interpretation
of the above book.

35. (53) 311 leaves numbered ka—yaṃ, 8 lines; in the
margin: VAJIRABUDDHI ṬIKĀ. *Begins* : Paññāvisuddhāya

dayāya sabbe | vimocitā yena vineyasattā | tain cakkhu-
bhūtañ sirasā namitvā | lokassa lokantagatassa dham-
mañ || sañghassa ca silādiguṇehi yuttā | mādāya sabbesu
padesu sārāñ | sañkhepakāmena mamāsayena | sañco-
dito bhikkhūhitañ ca disvā || Samantapāsādikasaññitāya |
Sambuddhaghosācariyoditāya | samāsato linapade likkhi-
sañ | samāsato linapade likkhitañ || etc. *Ends* : VAJĪ-
RABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52,
and 1886, p. 70.

SUTTA.

36. (370) 340 leaves numbered ka—vī, 10 lines ; in the margin : Sut Silakkhañ pālito, Sut Mahāvā pālito and Sut Pātheyya pālito. Contains DĪGHANIKĀYA. *Begins* : Evañ me sutāñ | ekañ samayañ Bhagavā antarā ca Rājagehañ antarā ca Nālanda addhānamaggapaṭipanno hoti etc. *Ends* : Dīghanikāro niṭhito || Nibbānapaccayo hotu | etc. Part I. of it edited by Rhys Davids and Carpenter, see P. T. S., 1889.

37. Another copy of Part I. of the same book, containing Silakkhandhavagga.

38. Another copy of the same book.

39. (77) 168 leaves numbered ka—ḍhāh, 9 lines ; in the margin : Sut Mahāvā pālito. Contains 2. Mahāvagga Dīghanikāyassa. *Begins* : Evañ me sutāñ ekañ samayañ Bhagavā Sāvattihyañ viharati Jetavane Anāthapiṇḍikassa ārāme Karerikuṭikāyañ | etc. *Ends* : Pāyāsīsuttañ dasamañ || Mahāpadānanidānañ | nibbānañ ca sudassanañ | janavasībhagovindañ | samayañ sakkapañhakañ mahāsatiṭṭhānañ ca pāyāsīdasamañ bhave || Cakrā etc. 26 lines in Burmese.

40. (78) 153 leaves numbered ka—ḍo, 9 lines ; in the margin : Sut Pātheyya pālito pāṭh. Contains 3. Pāthikavagga Dīghanikāyassa. *Begins* : Evañ me sutāñ | ekañ samayañ Bhagavā Mallesu viharati | Anupiyañ nāma Mallānañ nigamo | etc. *Ends* : Pāthikavaggo ti vuccati || Cakrā etc. 3 lines in Burmese.

41. (80) 178 leaves numbered ka—ṇaṇi, 9 lines ; in the margin : Sut Mahāvā pālito pāṭh. Contains 2. Mahāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutāṃ ekāṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerikuṭṭikāyaṃ | etc. *Ends* : . . . Pāyāsidasamaṃ bhava || Laṅkādīpa etc. 30 lines in Burmese.

42. (81) 130 leaves numbered ka—ṭan, 10 lines ; in the margin : Sut Pāteyya pālito. Contains 3. Pāthikāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutāṃ | ekāṃ samayaṃ Bhagavā Mallesu viharati | etc. *Ends* : Tatruddānaṃ || Pāthiko ca udumbaraṃ | etc. Pāthikavaggo ti vuccati || Laṅkādīpa etc. 29 lines in Burmese.

43. (98) 225 leaves numbered ka—dho, 10 lines ; in the margin : Sut Pāteyya pālito, Sut Pātheyya Aṭhakathā and Sut Pātheyya pāṭikā. Contains 3. Pātheyyavaggā Dīghanikāyassa, accompanied by Aṭṭhakathā and Tīkā. 1 *Part begins* : Evaṃ me sutāṃ ekāṃ samayaṃ Bhagavā Mallesu viharati etc. 2 *Part* Sut Pātheyya Aṭhakathā *ends* : niṭhito ca Pāṭiyavaggassa vaṇṇanā ti || etc. 3 *Part* Sut Pātheyya pāṭikā *begins* : Apuppe pādavaṇṇanā ti atthasaṃvaṇṇanā etc. Badly written.

44. (109) 287 leaves numbered ka—bha, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka MAJJHIMANIKĀYASSA. *Begins* : Evaṃ me sutāṃ ekāṃ samayaṃ Bhagavā Ukkathāyaṃ viharati etc. *Ends* : Mūlapaṇṇāsakaṃ samattaṃ || Cakrā etc. 28 lines in Burmese.

45. (111) 276 leaves numbered ka—bha, 9 lines ; in the margin : Majjhimapaṇṇāsa pālito. Contains 2. Majjhimapaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Majjhimapaṇṇāsako || Cakrā etc. 28 lines in Burmese.

The Mūlap. and the Majjhimap. have been edited by V. Trenckner in his "Majjhima-Nikāya," vol. i., published for the P. T. S. in 1888.

46. (115) 230 leaves numbered ka—nā, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Uparipaṇṇāsakaṃ samattaṃ || Laṅkādīpa etc. 30 lines in Burmese.

47. (110) 264 leaves numbered ka—phāh, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka Majjhimanikāyassa. *Ends* : Mūlapaṇṇāsakaṃ samattam̃ || Laṅkādīpa etc. 27 lines in Burmese.

48. (116) 225 leaves numbered ka—dho, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka Majjhimanikāyassa. *Ends* : Uparipaṇṇāsakaṃ samattam̃ | Cakrā etc. 24 lines in Burmese.

49. (100) 244 leaves numbered ka—pī, 9 lines ; in the margin : Sagāthavagga Saṃyut pālito pāṭh, Nidānavagga Saṃyut pālito. Contains 1. Sagāthavagga and 2. Nidānavagga SAṂYUTTANIKĀYASSA. *Begins* : Evaṃ me sutam̃ ekam̃ samayam̃ Bhagavā Sāvattthiyam̃ viharati Jetavane Anāthapiṇḍikassa ārāme | atha kho aññatarā devatā etc. *Ends* : Nidānavagga saṃyuttam̃ samattam̃ || Cakrarāj etc. 25 lines in Burmese.

50. (103) 334 leaves numbered ka—lau, 9 lines ; in the margin : Khandhavagga Saṃyut pālito pāṭh, Salāyatana-vagga Saṃyut pālito pāṭh. Contains 3. Khandhavagga and 4. Saḷāyatana-vagga Saṃyuttanikāyassa.

Sagātha-, Nidāna-, Khandha-, and Salāyatana-vagga have been edited by L. Feer in his "Saṃyutta-Nikāya," Part 1-4, published for the P. T. S. in 1884, 1888, 1890, and 1894.

51. (106) 236 leaves numbered ka—nai, 9 lines ; in the margin : Mahāvagga Saṃyut pālito pāṭh. Contains 5. Mahāvagga Saṃyuttanikāyassa. *Ends* : Mahāvagga-saṃyuttam̃ niṭhitam̃ || Laṅkādīpa etc. 28 lines in Burmese.

52. (101) 209 leaves numbered ka—du, 9 lines. Contains 1. Sagāthavagga and 2. Nidānavagga Saṃyuttanikāyassa.

53. (104) 302 leaves numbered ka—yā, 9 lines. Contains 3. Khandhavagga and 4. Saḷāyatana-vagga Saṃyuttanikāyassa.

54. (107) 237 leaves numbered ka—no, 9 lines. Contains 5. Mahāvaggā Saṃyuttanikāyassa.

55. (661) Dharmacakkapavattanasutta in many different transcripts accompanied by Burmese interpretations. The MS. *begins* thus: Bhikkhūnaṃ pañcavaggīnaṃ | Isipatananāmake | Migadāye dhammavaraṃ | yan taṃ nibbānapāpakāṃ || Sahampatināma-kena | Mahābrahmena rācīto | catusacca pakāsanto | lokanātho adesayi | nandītaṃ sabbadevehi | sabbasam-pattisādhakāṃ | sabbalokahitathāya | Dhammacakkakkaṃ bhaṇāmahe || Evaṃ me sutāṃ ekāṃ samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane Migadāye | etc. Cfr. Frankfurter, "Handbook of Pāli," p. 109.

56. (120) 174 leaves numbered ka—ṇū, 9 lines; in the margin: Ekaṅguttara pāḷito pāṭh, Dukaṅguttara p. p., Tikaṅguttara p. p. Contains Eka-, Duka-, and Tika-nipāta Aṅguttaranikāyassa. *Ends*: Tikanipātaṃ niḥitaṃ || Cakrā. . . 26 lines in Burmese.

57. (122) 153 leaves, numbered ka—ḍo, 9 lines; in the margin: Catukaṅguttara p. p. Contains Catukka-nipāta Aṅguttaranikāyassa.

Eka-, Duka-, Tika-, and Catukka-nipāta have been published by R. Morris for the P. T. S. in his "Aṅguttara-Nikāya," Part I.—II., 1885–88.

58. (124) 144 leaves numbered ka—ṭhāh, 9 lines; in the margin: Pañcaṅguttara p. p. Contains Pañcakanipāta Aṅguttaranikāyassa. *Ends*: Pañcako nipāto niḥito ||

59. (126) 242 leaves numbered ka—pā, 9 lines; in the margin: Chakka Aṅguttara p. p., Sattaka A. p. p., Aṭhaka A. p. p. Contains Chakka-, Sattaka-, and Aṭṭhaka-nipāta Aṅguttaranikāyassa. *Ends*: Aṭhakanipātaṃ niḥitaṃ || Cakrā . . . 19 lines in Burmese, after which an addition of 13 lines in Pāli.

60. (127) 251 leaves numbered ka—paṃ, 9 lines; in the margin: Navaṅguttara p. p., Dasaṅguttara p. p. Ekādasāṅguttara p. p. Contains Nava-, Dasa-, and Ekā-

d a s a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || after which 30 lines in Burmese.

A complete edition of the Aṅguttaranikāya has been printed in Ceylon, Colombo, 1893 ; see Bendall in Journal of the R. A. S., 1894, p. 556.

61. (121) 177 leaves numbered ka—ṇo, 9 lines ; in the margin : Ekanipāt Aṅguttara p. p., Duka-, Tika-. Contains E k a -, D u k a -, and T i k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Tikanipātaṃ niṭhitaṃ || Cakrā. . . 23 lines in Burmese.

62. (123) 162 leaves numbered ka—ḍhū, 9 lines ; in the margin : Catukaṅguttara p. p. Contains C a t u k k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Aṅguttaranikāye Catukkanipāto samatto ||

63. (125) 147 leaves numbered ka—ḍi, 9 lines. Contains P a ṅ c a k a - n i p ā t a Aṅguttaranikāyassa.

64. (130) 263 leaves numbered ka—phau, 9 lines. Contains C h a k k a -, S a t t a k a -, and A ṭ ṭ h a k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Aṭhanipātaṃ niṭhitaṃ.

65. (168) 239 leaves numbered ka—naṃ, 9 lines. Contains N a v a -, D a s a -, and E k ā d a s a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || Lankā-dīpa. . . 32 lines in Burmese.

66. (668) 10 leaves numbered ka—kau, 10 lines ; in the margin : Abhiṇha Sut pāṭh. Contains A b h i ṇ h a s u t t a belonging to Pañcakanipāta Aṅguttaranikāyassa, together with Burmese interpretation. *Begins* : Pañc' imāni bhikkhave ṭhānāni abhiṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭhena vā pabbajitena vā, etc. After it three more transcripts of the same sutta.

KHUDDAKANIKĀYA.

67. (159) 188 leaves numbered ka—thai, 9 lines. Contains K h u d d a k a p ā ṭ h a p p a k a r a ṇ a, D h a m m a p a d a, U d ā n a, I t i v u t t a k a, and S u t t a n i p ā t a. *Ends* : Suttanipātaṃ samattaṃ || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the Journal of the R. A. S., 1869 ; Dhammapada by V. Faus-

böll, 1855; and in Rangoon Sakkarāj, 1242; and in Ceylon, 1889; Udāna by P. Steinthal, 1885, for the P. T. S.; Itivuttaka by E. Windisch, 1890, for the P. T. S.; and Suttanipāta by V. Fausböll, 1884, for the P. T. S.; and in Ceylon in Singhalese characters Buddhassa parinibbanato 2434.

68. (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. *Khuddakapāṭha* comprises ka—ku, *Dhammapada* kū—gā, *Udāna* gi—jai, *Itivuttaka* jo—ṭam, *Suttanipāta* ṭāh—thi.

Prof. E. Windisch to whom the MS. was lent at the time I was in London, has kindly given me the above information.

69. (169) 199 leaves numbered ka—the, 9 lines. Contains *Vimānavatthu*, *Petavatthu*, *Theragāthā*, *Therīgāthā*, *Buddhavaṃsa* and *Cariyāpiṭaka*. *Ends*: *Cariyāpiṭakam* niṭhitam. After which 18 lines in Burmese.

Vimānavatthu was published by Gooneratne in 1886 for the P. T. S., *Petavatthu* by Mināyeff in 1889, *Theragāthā* by Oldenberg in 1883, *Therīgāthā* by Pischel in 1883, *Buddhavaṃsa* and *Cariyāpiṭaka* by R. Morris in 1882, all of them likewise for the P. T. S.

70. 201 leaves numbered ka—tho, 9 lines. Contains *the same books* as the previous MS. *Ends*: *Cariyāpiṭakam* niṭhitam || *Laṅkāḍīpa*. . . 30 lines in Burmese.

71. (143) 259 leaves numbered ka—phe, 9 lines; in the margin: *Pāṭhajāt pālito*. Contains the *Verses of the Jātaka-book*. *Begins*: *Apaṇṇakam* ṭhānam eke, *dutiyaṃ āhu takkikā* | *etad aññāya medhāvī* | *taṃ gaṇheyya apaṇṇakam* || *Apaṇṇakajātakam* || *Akilāsuno vaṇṇapathe khaṇantā* | *udaṅgaṇe tattha papaṃ avindum* | *evam muni vīriyabalūpapanno* | *akilāsu vinde hadayassa santim* || *Vaṇṇapathajātakam* || *Ends*: *Tato Vessantaro rājā* | *dānam datvāna khattiyo* | *kāyassa bhedā sapaṇṇo* | *saggaṃ so upapajjathā* 'ti. *Pāṭhajāt pālito pāṭh* ||

The Jātaka together with its commentary was published by V. Fausböll in 6 volumes from 1875 to 1896, and Jātakatthakathā | Part 1—2 at Colombo 1892—93.

72. (144) 266 leaves numbered ka—bā, 9 lines; in the margin: Pāṭhajāt pālito pāṭh. Contains the *Verses of the Jātaka-book*. *Ends*: . . . saggam so upapajjathā 'ti || Cakrā . . . 27 lines in Burmese.

73. (136) 237 leaves numbered ka—no, 9 lines; in the margin: Mahāniddeśa pālito. Contains Mahāniddeśa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta: Aṭṭhakavagga, see Suttanipāta pp. 146—176). *Begins*: Kāmaṃ kāmayamānassa | tassa ce taṃ samijjhati | addhā pītimano hoti | laddhā macco yad icchati || Kāmaṃ kāmayamānassā 'ti | kāmā ti udānato dve kāmā | vatthukāmā ca kilesakāmā ca | etc. *Ends*: Tenāha Bhagavā || Etesu dhammesu vineyya chandaṃ | bhikkhu satimā suvimuttacitto | kālena so sammā dhammaṃ parivimāṃsamāno | ekodibhūto vihane tamaṃ so ti Bhagavā ti || Sāriputtasuttaniddeśo soḷasamo samatto || after which 26 lines in Burmese.

74. (137) 170 leaves numbered ka—nā, 9 lines; in the margin: Mahāniddeśa pālito pāṭh. Contains Mahāniddeśa II. (Commentary on Suttanipāta from Vatthugāthā to the end. *Begins*: Kosalānaṃ purā rammā, etc. *Ends*: Catuttho vaggio || Niṭhito ca sabbaso Khaggavisāṇasuttaniddeśo || Ajito Tissametteyyo | Puṇṇako atha Mettagū | Dhotako Upasaṃvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhayo | Catukaṇṇi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo cāpi brāhmaṇo | Mogharājāpi medhāvī | Siṅgiyo ca mahā isi | soḷasannaṃ pan' etesaṃ | brāhmaṇānaṃ | va sāsanaṃ | Pārāyaṇāniddeśā | tattakā va bhavanti vā || Khaggavisāṇasuttānaṃ | niddeśāpi tath' eva ca | niddeśā duvidhā ñeyyā | paripuṇṇā sulikkhitā ti || Niṭhitā Mahāniddeśa nā || Laṅkadīpa. . . 30 lines in Burmese.

75. (146) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito pāṭh. Contains Paṭisambhidāpakaraṇa. *Begins*: Sotāvadhāne

paññāsutamaye ñāṇaṇi | sutvāna saṁvare paññāsīlamaye ñāṇaṇi | saṁvaretvā samādahane paññāsamādhībhāvanā-maye ñāṇaṇi | etc. *Ends*: Paṭisambhidāpakaraṇaṇi samattaṇi || Cakrā. . . 27 lines in Burmese.

76. (433) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito. Contains Paṭi-sambhidāpakaraṇa. *Ends*: Paṭisambhidāpakaraṇaṇi samattaṇi | Cakrā. . . 23 lines in Burmese.

77. (141) 277 leaves numbered ka—bha, 9 lines.

1 *Part* in the margin: Apadāna pālito pāṭh. Contains Buddhāpadāna, Paccekāpadāna, and Therāpadāna. *Begins*: Atha Buddhāpadānaṇi | suṇātha suddhamānasā | tiṁsapāramisampunṇā | dhammarājā asaṁkhiyā || Tathāgataṇi Jetavane vasantaṇi | apucchi Vedhamunī Nathaṅgo | sabbaññu-Buddhā kira nāma honti | bhavanti te hetubhi kehi vīra || Tadāha sabbaññu varo mahesī | Ānanda bhaddaṇi madhurassarena | ye pubbabuddhesu katādhikārā | aladdhamokkhā jinasāsanesu || etc. *Ends*: Ettāvatā Buddhāpadānaṇi ca Paccekabuddhāpadānaṇi ca Therāpadānaṇi ca samattaṇi ||

2 *Part* in the margin: Therīapadāna pālito pāṭh. Contains Therīkāpadāna. *Begins*: Atha Therīkāpadānaṇi suṇātha | Bhagavati Koṇāgamane | saṁghārāmaṁhi navanivesanaṁhi | sakkiyo tiṇi janiyo | vihāradānaṇi adāsīma || etc. *Ends*: Therīkāpadānaṇi samattaṇi || Cakrā. . . 27 lines in Burmese.

78. (142) 221 leaves numbered ka—phaṇi, 9 lines. Contains *another copy* of the previous MS.

79. SUMAṄGALAVILĀSINĪ. Was lent to Prof. Rhys Davids while I was in London, 1888.

80. (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Aṭhakathā pāṭh. Contains part of SUMAṄGALAVILĀSINĪ by Buddhaghosa. *Begins*: Evaṁ me suttaṇi | pa | Karerikuṭīkāyaṇaṇi ti Mahāpadāna-suttaṇi | tatrāyaṇi apubbapadavaṇṇanā | etc. *Ends*: Sumaṅgalavilāsimyā Dīghanikāyaṭhāthāya Pāyāsīrā-

jaññasuttavaṇṇanā niṭhitā. Niṭhitā Mahāvaggasuttavaṇṇanā ti || Cakrā. . . 28 lines in Burmese.

The beginning of S. was edited for the P. T. S. in 1886 by Rhys Davids and Carpenter in their Sumaṅgalavilāsini, Part I.

81. (99) 1 Part 299 leaves numbered ka—mañ; in the margin: Sut Mahāvā pālito. Contains the same part of SUMAṅGALAVILĀSINĪ as the former number. *Ends*: Niṭhitā ca Mahāvaggasuttavaṇṇanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—ṭha; in the margin: Sut Mahāvā ṭikā. Contains a ṭikā on the 1 Part. *Begins*: Yathā jātañ Karerirukkhānañ ghanapattasākhāviṭapehi maṇḍapasañkhepehi, etc. *Ends* (abruptly) on leaf: ṭha: . . . pacchimāya nānā cittakkhaṇikaparihāro | maggacittakkhaṇe tīhi lokiyamaggacittakkhaṇe ti adhippāyo | puppabhāvamaggo ti idhādippeto | lokiya bhāvanāya ca kāyo pahinañ na. After this two leaves in Burmese, not belonging to this MS.

82. (280) 456 leaves numbered ka—lāh, a—āh, and kya—cyā; in the margin: Silakkhan ṭikā sac pāṭh. Contains SĀDHUVILĀSINĪ, a ṭikā on Silakkhandhavaggasamvaṇṇanā. *Begins*: Yo desetvāna saddhammañ | gambhīrañ duddasañ varañ | dīghadassī cīrakālañ | paṭiṭhāpesi sāsanañ || vineyyajjhāsaye chekañ | mahāmatin mahādayañ | natvāna tañ sasaddhamma | gaṇañ gāravabhājanañ || etc. *Ends*: Dīghanikāyathakathāya Silakkhandhavaggasamvaṇṇanāya Sādhuvilāsini nāma navatīkā samattā || Sakkarāj. . . 6 lines in Burmese.

83. (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ by Sāriputta. *Begins*: Samvaṇṇanārambhe ratanattayavandanā samvaṇṇetabbassa dhammassa pabhavanissayavisudhīpaṭivedanattañ | tañ pana dhammasamvaṇṇanā suviññūnañ bahumānuppādanattañ | etc. *Ends*: Cūlasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .

18 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 25.

84. (112) 131 leaves numbered ka—ṭaṃ, 9 lines; in the margin: Majjhima Paṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ. *Begins*: Ārāmapokkharañīādīsū ti ārāmapokkharañīuyyānacetiyathānādīsū | ussannā ti bahulā | etc. *Ends*: Saṅgārasuttam̃ || Pañcamavaggo niṭhito ca Papañcasūdanīyā Majjhimaṭhakathāya Majjhimapañāsavaṇṇanāya Līnattapakāsānā niṭhitā || Cakrā. . . 29 lines in Burmese. Cfr. Westergaard's Catalogue, p. 24.

85. (697) 62 leaves in painted square Burmese characters on gold ground, in disorder, several seem to be missing, 8 lines; in the margin: Ekaṅguttara Aṭhakathā, Tikaṅguttara A., Catukanguttara A. Contains part of MANORATHAPŪRAṆĪ Aṅguttaranikāyaṭṭhakathā by Buddhaghosa; viz., Eka-, Tika-, and Catukka-nipāta. Duka-nipāta seems to be missing.

86. (164) 85 leaves numbered dhī—pi, 9 lines; in the margin: Catuka Aṅguttara Aṭhakathā pāṭh. Contains Catukkanipāta of MANORATHAPŪRAṆĪ. *Begins*: Catukkanipātassa pathame | ananubodhā ti abujjhanena ajānana | appaṭivedhā | ti, etc. *Ends*: Manorathapūraṇīyā Aṅguttaranikāyaṭṭhakathāya Catukkanipātavaṇṇanā niṭhitā | Cakrā. . . 24 lines in Burmese.

A complete edition of Manorathapūraṇī appeared at Colombo in Ceylon, 1894, see Bendall in Journal of the R. A. S., 1894, p. 556.

87. (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains UDĀNASSA ATTHASAMVAṆṆANĀ by Dharmapāla. *Begins*: Mahākāruṇikam̃ nātham̃ | ñeyyasāgarapāragum̃ | vande nipuṇagamabhīra | vicitrānāyadesanam̃ | vijjācaraṇasampannā | yena niyyanti lokato | vande tam̃ uttamam̃ dhammam̃ | sammā sambuddhapūjitaṃ | silādiguṇasampanno | ṭhito magga-

phalesu yo | vande ariyasamghan tam | puññakkhettañ
 anuttaram || vandanājanitam puññam | iti yam ratan-
 attaye | hatantarāyo sabbattha | hutvāhan tassa tejasā ||
 tena tena nidānena | desitāni hitesinā | yāni suddhāva-
 dānena udānāni mahesinā || tāni sabbāni ekajjhāni | āro-
 pentehi saṅghāni | U d ā n a m nāma saṅgītam | dham-
 masaṅgāhakehi yam || Jinassa dhammasamvega |
 pāmojjaparidīpanam | somanassa samutthāna | gāthāhi
 paṭimaṇḍitam | tassa gambhīraññānehi | ogāhetabba-
 bhāvato | kiñcāpi dukkarā kātum | atthasamvaṇṇanā
 mayā || sahasamvaṇṇanam yasmā | dharate Satthu
 sāsanam | pubbācariyasīhānam | tiṭṭhat' eva vinic-
 chayo || tasmā tam avalambitvā | ogāhetvāna pañca pi
 nikāye upanissāya porāṇaṭṭhakathānam | suvisuddham
 samkiñṇam | nipuṇatthavinicchayam | Mahāvihāravā-
 sinam | samayam | avilomayam || punappunāgatañ
 attham | vajjayitvāna sādhuken | yathābalam karis-
 sāmi | Udānass' Atthavaṇṇanam || iti ākañkhamānassa |
 saddhamassa ciraṭṭhitim | vibhajantassa tass' attham |
 sādhum gaṇhantu sādhuvo ti || Tattha udānan ti, etc.
 Cfr. Westergaard's Catalogue, p. 35; Journal of the P.
 T. S., 1882, p. 76, 1886, p. 69.

88. Another copy of the *same book* and of the
 same description; 89 leaves in confusion.

89. (171) 337 leaves numbered ka—lau, 9 lines. Con-
 tains the last part of JĀTAKA-ATTHAVAṆṆANĀ (by
 B u d d h a g h o s a ?), viz., Temiya | Mahājanaka-,
 Suvāṇṇasāma-, Nemi-, Mahosadha-, Bhūridatta-,
 Khaṇḍahāla-, Nārada-, Vidhura-, and Vessantara-
 Jātaka i.e. Mahānipāta. Cfr. V. Fausböll's edition
 of the Jātaka-Atthavaṇṇanā. Journal of the P. T. S.,
 1886, p. 68.

90. (173) 236 leaves numbered ka—nai, 12 lines; in
 the margin: Ekanipāt Jāt ṭikā sac and Dukaniipāt
 Jāt ṭikā sac. Contains ASAMMOHAVILĀSINĪ, a ṭikā
 on J ā t a k a—A ṭ ṭ h a k a t h ā (Ekanipāta and
 Dukaniipāta). *Begins*: Yo yena yam varam neti |
 Jino sutena uttamam | tam tam tam abhivanditvā |

śīrasā ādaraiṃ ahaṃ || tāramajjhe va puṇṇindu |
 sotumajjho pa sobhaṇo | nayaiṃ adāsi ācero | taṃ ca
 vandiya śīrasā || bahūhi c'eva bhikkhūhi | upāsakehi
 yācīto | vaṇṇayissāmi gulhatthaiṃ | Jātakathakathāya
 ve || etc. *Ends* : Iti Asammohavilāsiniyā nāma Jāta-
 kathakathāya saṃvaṇṇanāya Dukanipātavaṇṇanā | Duka-
 nipātaiṃ niṭṭhāmi || Iminā me puṇṇakammena | etc.
 19 lines, after which 3 lines in Burmese.

91. (162) 194 leaves numbered ka—thā, 9 lines; in the
 margin : Apadān Aṭhakathā pāṭh. Contains APADĀNA-
 AṬṬHAKATHĀ by Buddhaghosa. *Begins* : Vanditvā
 śīrasā seṭṭhāmi | Buddhāmi appaṭipuggalaiṃ etc., karissāmi'
 atthavaṇṇanan ti ca paṭiññātattā sā panāyāmi Apadā-
 nassa' Atthavaṇṇanā, etc. Cfr. Journal of the
 P. T. S., 1886, p. 69.

92. (160) 97 leaves numbered ka—jha; 9 lines; in the
 margin : Suttasaṅgaha pālito pāṭh. Contains SUTTA-
 SAṄGAHAPAKARAṆA. *Begins* : Nissayam ucca kena bhik-
 khave bhikkhunā pakkhadivasesu dhammasavanatthāya
 suttantato cattāro bhāṇavārā sampattānaiṃ parikathanat-
 thāya, etc. *Ends* : Suttasaṅgahapakaraṇaṃ
 samattāmi. 27 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 80.

ABHIDHAMMA.

93. (364) 162 leaves numbered ka—dhū, 9 lines; in the
 margin : Dhammasaṅgaṇī pālito pāṭh. Contains DHAMMA-
 SAṄGAṆĪPAKARAṆA. *Begins* : Kusalā dhammā | akusalā
 dhammā | abyākatā dhammā, etc. *Ends* : Atthuddhāro
 niṭṭhito || Dhammasaṅgaṇīpakaraṇaṃ niṭṭhi-
 taṃ ||

Dhammasaṅgaṇī has been published by E. Müller for
 the P. T. S., 1885. Cfr. Westergaard's Catalogue, p. 43.

94. (352) 114 leaves numbered ka—ñū, 9 lines; in the
 margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.

1 *Part* contains DHAMMASAṄGAṄĪMĀTIKĀ. *Begins*: Kusalā dhammā | akusalā dhammā | etc. *Ends*: Suttantikamātikā || M ā t i k ā niṭhitā ||

2 *Part* a Burmese interpretation of the former.

95. (421) 111 leaves numbered ka—nī, 10 lines. Contains *another copy* of the previous MS.

96. (353) 232 leaves numbered ka—nī, 10 lines; in the margin: Vibhañ pālito. Contains VIBHAṄGAPAKARAṆA. *Begins*: Pañcakkhandhā rūpakkhandho vedanā, etc. *Ends*: Dhammahadayavibhaṅgo niṭhito aṭhārasamo || V i b h a ṅ g a p a k a r a ṇ a ṁ niṭhitaṁ || Laṅkāḍīpa . . . 32 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 45.

97. (365) 108 leaves numbered ka—jhāh, 9 lines; in the margin: Vibhañ pālito. Contains a *fragment of the former book*. *Begins*: Pañcakkhandhā | rūpakkhandho | vedanākkhandho | etc. *Ends* abruptly: Tasmiṁ samaye saṅkhārapaccayā viññāṇaṁ | viññāṇapaccayā nāmaṁ | nāmapaccayā chaṭṭhāyatanāṁ |

98. (355) 263 leaves ka—phaṁ, 9 lines; in the margin: Kathāvatthu p. p. Contains KATHĀVATTHUPAKARAṆA. *Begins*: Puggalo upalabbhati saccikaṭhaparamatthenā 'ti | āmantā | yo saccikaṭho paramattho tato so puggalo upalabbhati saccikathaparamatthenā 'ti | na hevaṁ vattabbe | ājānāhi niggahaṁ | hañci puggalo | etc. *Ends*: Kathāvatthupakarāṇe pañcatimsabhānavāraṁ niṭhitaṁ || Cakrā. . . 28 lines in Burmese. Cfr. No. 100. Kathāvatthupakarāṇa-aṭṭhakathā in Journal of the P. T. S., 1889.

99. (354) 101 leaves numbered ka—jhu, 9 lines; in the margin: Dhātukathā p. p. and Puggala-paññat p. p. 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho | saṅgahitena asaṅgahitaṁ | asaṅgahitena saṅgahitaṁ | saṅgahitena saṅgahitaṁ | asaṅgahitena asaṅgahitaṁ | saṁpayogo vippayogo | sampayuttana vippayuttaṁ | vippayuttana sampayuttaṁ | sampayuttana sampayuttaṁ | vippayuttana vippayuttaṁ | saṅgahitena sampayuttaṁ vippayuttaṁ | sampayuttana saṅgahitaṁ asaṅgahitaṁ | asaṅgahitena sampayuttaṁ vippayuttaṁ | vippa-

yuttena saṅgahitaṃ asaṅgahitaṃ|| Pañcakkhandhā | etc.
Ends: Vippayuttena saṅgahitā saṅgahitapadaniddeso
 niṭhito|| 1 line Burmese. 2 *Part* contains PUGGALA-
 PAÑÑATTI. *Begins*: Cha paññattiyo, khandhapaññatti,
 etc. *Ends*: Puggalapaññatti niṭhitā | Cakrā. . . 25 lines
 in Burmese.

The first book was published by E. R. Gooneratne for
 the P. T. S. in 1892; the latter by Dr. Morris, in 1883,
 likewise for the P. T. S. Cfr. the next number.

100. (366) 237 leaves numbered ka—no, 10 lines;
 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅ-
 gaho, etc. *Ends*: Saṅgahitapadaniddeso niṭhito|| Akkharā
 ekamekañca | Buddharūpaṃ samaṃsirāyā tasmā hi
 paṇḍito poso likkheyya piṭakattiyaṃ—Sakkarāj 1212.
 1212; see No. 99. 2 *Part* contains PUGGALAPAÑÑATTI.
Ends: Puggalapaññattipakaraṇaṃ niṭhitaṃ|| 3 lines in
 Burmese; see No. 99. 3 *Part* contains KATHĀVATTHUPA-
 KARAṆA; see No. 98.

101. (356) 163 leaves numbered ka—ḍhe, 10 lines.
 Contains YAMAKA I. (comprising Mūla-, Khandha-, Āya-
 tana-, Dhātu-, Sacca, and Saṅkhāra-).

102. (357) 191 leaves numbered ka—taṃ, 10 lines.
 Contains YAMAKA II. (comprising Anusaya-, Citta-, and
 Dhamma-).

103. (358) 149 leaves numbered ka—ḍu, 10 lines.
 Contains YAMAKA III. (comprising Indriya-). Cfr. Forch-
 hammer's Report p. viii.

104. (367) 178 leaves num-
 bered ka—ṇaṃ, 9 lines.

105. (368) 195 leaves num-
 bered ka—thi, 10 lines.

106. (369) 154 leaves num-
 bered ka—ḍaṇ, 10 lines.

Three other copies
 of the preceding three
 parts of the Yamaka.

107. (372) 206 leaves numbered ka—dā, 11 lines.
 Contains PAṬṬHĀNA I. (comprising Duka-).

108. (360) 209 leaves numbered ka—ḍu, 10 lines.
 Contains PAṬṬHĀNA II. (comprising Tika-).

109. (371) 231 leaves numbered ka—ni, 9 lines. Con-

tains PAṬṬHĀNA III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).

110. (373) 91 leaves numbered nañ—lu, 9 lines. Contains PAṬṬHĀNA IV. (comprising Paccaniyatikaduka-, Paccaniyatikatika-, Paccaniyadukaduka-, Anulomapaccaniyatika-, Anulomapaccaniyaduka-, Anulomapaccaniyadukatika-, and Anulomapaccaniyatikaduka-). Cfr. Forchhammer's Report.

111. (361) 244 leaves numbered ña—mī, 9 leaves.

112. (359) 208 leaves numbered ka—dī, 10 lines.

113. (362) 177 leaves numbered ka—ṇo, 10 lines.

114. (363) 90 leaves numbered ka—jū, 9 lines.

Four other copies of the preceding four parts of the PAṬṬHĀNA.

115. (434) 317 leaves numbered ka—tha and ka—ño. 1 *Part* contains AṬṬHASĀLINĪ (not written by Buddhaghosa, but at his instigation). *Begins*: Karuṇā viya sattesu, paññā yassa mahesino | ñeyyadhammesu sabbesu | pavattittha yathāruci || dayāya tāya sattesu | samussāhitamānaso | Pāthirāvasānamhi | vasanto tidasālaye || etc. *Ends*: Aṭṭhasālinī nāma Dhammasaṅgahaṭṭhakathā samattā || niṭhitā || 2 *Part* contains a Burmese interpretation of the former commentary. Cfr. Westergaard's Catalogue, p. 44, and Journal of the P. T. S., 1882, p. 81.

116. (431) 292 leaves numbered thū—lāh, a—āh, and khyā—jyo. Contains part of a ṭikā on Aṭṭhasālinī, called MAṆIDĪPA, by Ariyavamsācariya. *Begins*: Evañ bhaddant-Ānandācariyo visatigāthānam atthañ vaṇṇetvā idāni kiñcāpi tabbaṇṇanānantarañ tattha ken' aṭṭhena abhidhammo ti vacanassa attho vaṇṇetabbo, etc. *Ends*: Iti nidānakathāvaṇṇanā niṭhitā || niṭhitā ca Aṭṭhasālinī-sannivesakathā || Cakrā. . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 65.

117. (450) 143 leaves numbered ka—*ṭham*, 9 lines ; in the margin : Dhammasaṅgaṇī Mūlaṭīkā pāṭh. Contains a ṭīkā on Aṭṭhasālinī, called MŪLAṬĪKĀ. *Begins* : Dammasaṅvaṇṇanāyāṇi Sattari paṇāmakaraṇāṇi dhammasa svākhyātabhāvena sa Sattari pasādajananattham | Sattu ca avitathadesanabhāvappakāsanena dhamme pasādajananattham | tadubhayappasādā hi dhammasampāṭipatti mahato ca atthassa siddhi hotīti | etc. *Ends* : Iti Aṭṭhasāliniyā linatthapadavaṇṇanā Mūlaṭīkā samattā | Cakrā. . . 27 lines in Burmese. Cfr. Forchhammer's Report, p. x.

118. (444) 231 leaves numbered ka—*ni*, 10 lines ; in the margin : Samohavinodanī Aṭhakathā pāṭh. Contains SAMMOHAVINODANĪ Vibhaṅgaṭṭhakathā. *Begins* : Catusaccadaso nātho | catudhā Dhammasaṅgaṇī | pakāsayitvā Sambuddho | tass' eva samanantaram || etc. *Ends* : Samohavinodanī nāma Vibhaṅgaṭṭhakathā || Samohavinodanī yā aṭhakathā niṭhitā || Bhāsayānusaye ṇāṇam | indriyāṇam etc. 22 more lines in Pāli, and three lines in Burmese. Cfr. Westergaard's Catalogue, p. 45.

119. (446) 164 leaves numbered ka—*ḍhai*, 10 lines ; in the margin on the first leaf : Abhidhammaguḷhatthavinichaya pāṭh | on the following : Guḷhatthadīpanī. Contains ABHIDHAMMAGŪLHATTHADĪPANĪ. *Begins* : Santānantāpi dhī yassa | santānantā dayā viya | ekāneko pyadhippāyo | taṁ name satatāṇi Jinaṇi | etc. *Ends* : Guḷhatthadīpaṇī niṭhitam | after which 26 lines in Burmese. MS. very incorrect.

120. (441) 194 leaves (— 21 ṭhi—*ḍam* wanting) numbered ka—*thā* | 10 lines. 1 *Part* contains ABHIDHAMMĀVATĀRA by Buddhaḍḍa. *Begins* : Anantakarūṇāpaṇṇāṇi | Tathāgatam anuttaram | vanditvā sirasā Buddhāṇi | Dhammāṇi Sādhugaṇāṇi pi ca || etc. *Ends* : Abhidhammāvātāram niṭhitam || Mantalācalaṇi . . . sodhito ti ; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 *Part* contains SACCASAṅKHEPA by Culla-

Dhammapāla. *Begins* : Namassitvā Tilokaggamā | etc.
Ends : Iti Saccasaṅkhepanibbānapaññattiparidīpano nāma
pañcamo paricchedo || Samatto Saccasaṅkhepo ||
Mantalācalaṃ . . . || Nibbānapaccayo hotu. See Journal
of the P. T. S., 1886, p. 60. 3 *Part* contains NĀMARŪPA-
PARICCHEDA by Anuruddhācariya. *Begins* : Sam-
māsammābhisambuddham | dhammāṃ dhammappakā-
sanaṃ | saṅghaṃ saṅghuttamaṃ loke | vanditvā vanda-
nārahaṃ || Nāmarūparicchedaṃ | pavakkhāmi samā-
sato | Mahāvīhāravāsīnaṃ | vaṇṇanāyananissitaṃ ||
Tattha cittaṃ cetasikaṃ | nibbānaṃ ti mataṃ tidhā |
nāmaṃ rūpaṃ ti duvidhaṃ | bhūto vādāya bhedato | etc.
Ends : Iti Anuruddhācariyena viracitaṃ (MS. vicaritaṃ)
Nāmarūparicchedappakāraṇaṃ niṭhitaṃ ;
cfr. Journal of the P. T. S., 1886, p. 61. 4 *Part* contains
PARAMATTHAVINICCHAYA by Anuruddhācariya.
Begins : Vanditvā vandaneyyānaṃ | uttamaṃ ratanat-
tayaṃ | pavakkhāmi samāseṇa | Paramatthaviniccha-
yaṃ || cittaṃ cetasikaṃ rūpaṃ | nibbānaṃ ti niruttaro |
catudhā desayī dhamme | catusaccapakāsaṇo | etc.
Ends : Paramatthavinicchayaṃ niṭhitaṃ || Nib-
bānapaccayo hotu Jinasāsaṇaṃ. See Journal of the
P. T. S., 1886, p. 61. 5 *Part* contains RŪPAVIBHĀGA.
Begins : Pañcakkhandhā rūpakkhandho vedanakkhandho
saññakkhandho, etc. *Ends* : Rūpavibhāgaṃ niṭhi-
taṃ || Iminā, etc. 6 *Part* contains RŪPĀRŪPAVIBHĀGA
by Vācissara. *Begins* : Rūpārūpaviduṃ Buddhaṃ |
etc. *Ends* : Rūpārūpavibhāgo niṭhito || Sādhito,
etc. See Journal of the P. T. S., 1886, p. 71. 7 *Part*
contains KHEMĀPAKARAṆA by Khema. *Begins* : Gam-
bhīraṃ nipuṇaṃ dhammaṃ | madhuraṃ (MS. dham-
muraṃ) so pakāsayī | saḥassakkhassa uyyāne | vasaṃ
vassaṃ narāsabho | namassitvāna taṃ nāthaṃ | dham-
maṃ saṅghaṃ ca sādhukaṃ | samāsaṃ nāmarūpassa |
bhaññamānaṃ sunātha me || Tattha samāsaṇo, etc.
Ends : Khemāpakaraṇaṃ niṭhitaṃ || Nibbānapac-
cayo hotu | pu—di | ā | jā. Cfr. Journal of the
P. T. S., 1886, pp. 61 and 71

121. (437) 220 leaves numbered ka—dhī, 9 lines; 1 *Part* in the margin: Saccasaṅkhip ṭikā sac pāṭh. Contains a ṬĪKĀ ON SACCASAṅKHEPA by Vācissarācariya. *Begins*: Buddhān saddhammapajjotān | dhammaṃ Buddhappavesitān | saṅghaṅ ca sirasā vande | sammāsambuddhasāvakaṃ || kato yo Saccasaṅkhepo | nipuṇatthavinicchayo | Ānanda theravādena | vicittanayamaṇḍito | tam ahaṃ vaṇṇayissāmi | sikkhākāmena dhīmatā | therena Sāriputtena | yācīto 'raññāvāsīnā || Sunipuṇanayavicittam acintiyānantasabbaññutaññāṇavisayāsesaṇeyyadhammasaṅgāhakaṃ pakaṛaṇam idam ārabhanto yam ācariyo, etc. *Ends*: Iti nissayamattakathāya Saccasaṅkhepavaṇṇanāya nibbānapaññattikathāvaṇṇanā niṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpurān | Indālayaṃ hasantaṃ va | Jambudīpaṣṣa sikharaṃ || tena rājādhirājaena | sudujjayajitāvinā | niccaṃ dhammaṃ carantena | cakkābhijotakārīnā || dīnaṃ yassa sudhīrassa | dhammakyosūtilaṅjanaṃ | kavikesarino sadda | ghaṭāraññāni cārīno | paṃuṭṭhēnānulekhānaṃ | vilekhādelamissakā | yā purā Saccasaṅkhepa- | ṭikā sā tena sādhuṇā || yathāmūlaṃ tathā katvā | mahussāhena sodhitā | tenānelakāyāvaco | so 'haṃ homi bhava bhava ti. Cfr. No. 136. Forchhammer's Report, p. ix, Journal of the P. T. S., 1886, p. 62. 2 *Part* in the margin: Abhidhammāvatāra ṭikā hoṇ pāṭh. Contains a ṬĪKĀ ON ABHIDHAMMĀVATĀRA by Sumaṅgalācariya. *Begins*: Tattha tesu catubbidhesu paramattesu | jātiniddhāraṇaṃ | cittaṃ ti cittaṃ nāma | vijānātīti vijānanaṃ | etc. *Ends*: Abhidhammāvatāraṭṭikā niṭhitā | Mantalācalaṃ . . . | tena raññā dhammīkena | ravivaṃsena dhīmatā | rājārājapūjītena | cakkābhi . . . | dhammakyausūtilaṅjanaṃ | kavisiḥassa nirutti | ghaṭā . . . | yābhidhammāvatāraṣṣa | ṭikā sā tena sādhuṇā || . . . bhava ti | Cakrā . . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 62.

122. (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṄGAHADĪPANĪ. *Begins*: Mahā-

kāruṇiko Buddho | ñeyyasāgarapārago | samāsaṅkappa-
cittassa | samārakkhatu me manam̐ || saddhammathīti-
kām' āham̐ | Abhidhammatthasaṅgaha- | gandhassa (i.e.,
ganthassa) Dīpanim̐ likkham̐ | sotūnam̐ pītivaḍḍhanam̐ ||
porāṇehi katā nekā | santī yā pana vaṇṇanā | tā yasmā
atigambhīrā | mahāpaññehi gocaro | samā taruṇabuddhī-
hi | jānitum̐ atidukkharā || tasmā sukkena vācetuṃ |
paññāhāyanakālato | anurūpam̐ suviññeyyam̐ | tam̐ vaṇ-
ṇanam̐ kariyate || Bho ācariya tattha vuttābhidham-
matthā ty-ādivacanam̐ eva avatvā, etc. *Ends* : ayaṅ ca
gandho || Yāva Buddho ti nāmam̐ pi | suddhacittassa
tādino | lokamhi lokajetṭhassa | pavattati mahesino ||
tāva tiṭhatu lokasmin̐ | lokanittaraṇesinam̐ | assento
kulaputtānam̐ | nayam̐ paññāvisuddhiyā ti || A b h i d-
d h a m m a s a ṅ g a h a d ī p a n ī samattā || Sakkaraj 1214 ;
after which one line in Burmese.

123. (438) 259 leaves numbered ka—phe, 9 lines.
I *Part* in the margin : Saṅgrahaṭīkā hoṅ pāṭh. Contains
a ṬĪKĀ ON ABHIDHAMMATTHASAṅGAHA. *Begins* : Bhad-
dant-ānuruddhācariyo pakaraṇārabbhe maṅgalādi at-
tham̐ ratanattayapaṇānam̐ tadatthapayojanavisesanam̐ ca
dassetum̐ āha : Sammāsambuddham̐ atulam̐ | la | Abhi-
dhammatthasaṅgahan̐ ti | tattha sasaddhammagañu-
tānam̐ atulam̐ sammāsambuddham̐ abhivādiya Abhi-
dhammatthasaṅgaham̐ bhāsissan̐ ti sambandho | etc.
Ends : tam̐ ettāvātā navahi paricedehi pariniṭhitam̐
mayā niṭṭhanam̐ pāpitan̐ ti attho || niṭṭhitam̐ || 2 *Part*
contains a ṭīkā on Abhidhammatthasaṅgaha, called
ABHIDHAMMATTHAVIBHĀVANĪ | by Sumaṅgala. *Begins* :
Visuddhakarūṇaṇñāṇam̐ | Buddham̐ sambuddha-
pūjitam̐ | dhammam̐ saddhammasambhūtam̐ | natvā
saṅgham̐ niraṅgaṇam̐ || Sāriputtam̐ mahātheram̐ | pari-
yattivīsāradam̐ | vanditvā sirasā dhīram̐ | guruṃ gārava-
bhājanam̐ || vaṇṇayissam̐ samāsenā | Abhidhammattha-
saṅgaham̐ | ābhidhammikabhikkhunam̐ | param̐ pītivaḍ-
ḍhanam̐ | porāṇehi anekāpi | katā yā pana vaṇṇanā |
na tāhi sakkā sabbattha | attho viññātave idha || tasmā
linatthapadān' ettha | sādhippāyam̐ ahāpayam̐ | vibhā-

vento (MS. -vanto) samāsenā | racayissāmi vaṇṇanan ti ||
 Paramavicittanayasamannāgataṃ, etc. *Ends*: Iti Sāri-
 puttamahātherassa sissena racitā Abhidhammat-
 thāvibhāvanī (MS. nīyā) nāma Abhidhammattha-
 saṅgahaṭṭikā niṭhitā. Cfr. Journal of the P. T. S., 1882,
 p. 84, and 1886, p. 62. 3 *Part* contains ABHIDHAMMAT-
 THASAṄGAHASAṄKHEPAVAṆṆANĀ by Saddhammajoti-
 pāla. *Begins*: Tikkhattuṃ, etc. *Ends*: . . . diṭha-
 dhammasamparāyikatthānusāsakassa Satthuno sāsana-
 hitakāmānaṃ Laṅkāḍīpaparadīpavāsinaṃ sotujanānaṃ
 pariyattim pariyāpuṇantena chabbaṭo ti vissutena visud-
 dhabuddhiviriyaṣīlacāraguṇasamannāgatehi tipīṭakadha-
 ragurūhi gahita - Saddhammajotipālo ti nāmavhayena
 therena katā Abhidhammatthasaṅgahaṣaṅkhepavaṇṇanā
 niṭhitā || 10 more lines in Pāli. Cfr. Journal of the
 P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-
 tains APHEGGUSĀRADĪPANĪ by Mahāsuvāṇṇadīpa-
 thera (?). *Begins*: Ye te c' abbatitā Buddhā | ye ca
 Buddhā anāgatā | tesu pi ekamekassa | guṇasārā añkh-
 yeyyā | tesaṃ ca sabbasaṅghānaṃ | tath' eva guṇarā-
 sayo | sabbe te me nalāṭe va | paṭiṭhapemi sabbadā ||
 sabbagandhesu yo sāro | sukhumo atigambhiro | taṃ
 gahetvāna bhāsissāṃ | Apheggusāradīpaniṃ || vaṇṇanaṃ
 cūlaṭīkāya | vicittanayamaṇḍitaṃ | taṃ me suṇātha
 sādhave | paṇḍitā suddhamānasā || sutvā ca sukhumañ-
 ṇānaṃ | pesayetvāna ṇātabbaṃ | apesayetvāñātabbaṃ |
 garahaṃ dosaropanaṃ ti || Pakaraṇābbhe paṭhamāṃ, etc.
Ends: Icc-evam upāyaladdhe Haṃsavatīnagare Sīvali-
 deviyā ācariyena Parakkamabahalarājaputtana paññāja-
 varājabhātubhūtena tipīṭakadhara -Mahāsuvāṇṇadīpatthe-
 rena racitā Apheggusāradīpanī nāma cūlaṭīkāya
 vaṇṇanā samattā | Imaṃ pana pakaraṇaṃ accantaṃ
 sāsanaḷotanatthikā attukkaṃsana upārabbarahitā paṇḍi-
 tajātīkā kulaputtā sukhumena ṇāṇena upaparikkhitvā
 sārathanayaṃ paṭilabhissanti | tasmā Apheggusāradī-
 panīti vuccati || Tena me puññatejēna | cīraṃ tiṭhatu
 saddhammo, etc. Seven lines more in Pāli and 26 lines
 in Burmese. Cfr. Forchhammer's Report, p. x.

124. (429) 272 leaves numbered ka—bai, 9 lines; in the margin: MAṆISĀRAMAÑJŪSĀ ṭikā pāṭh. Contains 1 *Part* of MAṆISĀRAMAÑJŪSĀ, a ṭikā on Abhidhammatthavibhāvanī by Ariyavaṃsa; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

125. (428) 319 leaves numbered bū—lāh, a—āh, and kya—thye. Contains 2 *Part* of MAṆISĀRAMAÑJŪSĀ.

THE DOCTRINE.

126. (150) 241 leaves numbered ka—pa, 9 lines. Contains MILINDAPAṆHA. *Begins*: Milindo nāma so rājā, Sāgalāyaṃ puruttame, upagañchi Nāgasenaṃ, Gaṅgā ca yathā sāgaraṃ || etc. *Ends*: Milindapaṇ ho niṭhito || 30 lines in Burmese.

The book has been published by V. Trenckner in 1880.

127. (156) 186 leaves numbered ka—pu (kā—nāh missing), 9 lines. Contains *another copy* of the former book.

128. (297) 242 leaves numbered ka—phā, 9 lines; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 1 *Part* of VISUDDHIMAGGA by Buddhaghosa. *Begins*: Sīle patīṭhāya narosappañño | cittam paññaṃ ca bhāvayaṃ, etc. *Ends*: Yathā cāyaṃ evaṃ Tissadattathero pi sāyaṃ.

129. (179) 196 leaves numbered pha—lāh, a—āh, and kya—ñyī; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 2 *Part* of VISUDDHIMAGGA. *Begins*: samaye nhāyitvā katuttarāsaṅgo mahābodhiṃ vandissāmīti, etc. *Ends*: Visuddhimaggapakaraṇaṃ niṭhitaṃ || Cakrā. . . 26 lines in Burmese.

130. (284) 1 *Part* 11 leaves numbered ka—kaṃ, 9—11 lines in a page; in the margin: Jinālaṅkāra cākriya pāṭh. Contains JINĀLAṅKĀRA by Buddhaddatta, according to Gray by Buddhakkhita. *Begins*: Yo lokatthāya Buddho janasutabhariyā aṅge jīve cajitvā | etc. *Ends*: Jinālaṅkāra. 2 *Part* Jinālaṅkāra cākriya nisya in Burmese. 3 *Part* Burmese book called Tigumbacetīya-

thomana. Cfr. Journal of the P. T. S., 1886, pp. 69 and 72. Jinālaṅkāra was published by Gray in 1894.

131. (151) 209 leaves numbered ka—jhi, 9 lines ; in the margin : Netti pāḷito pāṭh. 1 Part contains NETTIPAKARAṆA by Kaccāyana. *Begins* : Yam loko pūjayate | salokapālo sadā namassati ca | etc. *Ends* : Ettāvata samattā Netti yā āyasmata Mahākaccānena bhāsita Bhagavatā anumoditā mūlasaṅgitiyam saṅgitā ti | Nettipakaraṇam niṭhitam. 2 Part, 110 leaves, jhī—du, 9 lines, contains PEṬAKOPADESA by Kaccāyana. *Begins* : Namo sammāsambuddhānaṃ paramatthadasīnaṃ silādiguṇapāramippattānaṃ || duve hetū duve paccayā sāvakassa samādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi ajjhataṃ ca yonisomanasikāro | tattha katamo parato ghoso | etc. *Ends* : Therassa Mahākaccāyanassa Jambūvanavāsino Peṭakopadeso samatto || 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 59.

132. (152) 187 leaves numbered ka—te, 9 lines ; in the margin : Netti Aṭhakathā pāṭh. Contains NETTIPAKARAṆASSA ATTHASAMVAṆṆANĀ by Dharmapāla. *Begins* : Makākāruṇikaṃ nāthaṃ | ñeyyasāgarapāraguṃ | etc., see No. 87 hutvāhan tassa tejasā || ṭhitiṃ ākaṅkhamānena | cirāṃ saddhammanettiyā | Dhammarakkhitanāmena | therena abhiyācito || Padumuttaranāthassa | pādāmūle pavattitaṃ | passatā abhinihāraṃ | sampattaṃ yassa matthakaṃ || saṅkhittaṃ vibhajantānaṃ | eso aggo ti ādinā | ṭhapito etadaggasmiṃ | yo mahāsāvakuttamo || chaḷabhiṅṅo vasipatto | pabhinnapaṭisambhido | Mahākaccāyano thero | Sambuddhena pasāmsito || tena yā bhāsita Netti | Satthārā anumoditā (M.S. -to), sāsanassa sadāyatā | navaṅgass' atthavaṇṇanā || tassa gambhiraṅṅaṇehi | ogahetabbabhāvato | kiṅcāpi dukkarā kātuṃ | atthasamvaṇṇanā mayā || sahasamvaṇṇanaṃ yasmā | dharate Satthu sāsanam | pubbācariyasihānaṃ | tiṭhate ca vinicchayo || tasmā taṃ upanissāya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṃsandetvā yathābalaṃ || suvisuddhaṃ asaṅkiṇṇaṃ | nipuṇatthavinicchayaṃ | Mahāvi-

hāravāsīnaṃ | samayaṃ avilomayaṃ || mahādalekhaṃ
vajjetvā | pāliṃ sammāniyojayaṃ | upadesaṃ vibhāvento
(MS. -vanto) | karissāṃ' atthavaṇṇanaṃ || iti atthaṃ
asaṃkiṇṇaṃ | Nettipakaraṇassa me vibhajantassa sak-
kaccaṃ | nisāmayatha sādhave ti | Tattha ken' athena
netti | saddhammanayanathena | etc. *Ends* : Ba da ra -
ti t t h a vihāravāsīnā ācariya - D h a m m a p ā l e n a k a t ā
N e t t i p a k a r a ṇ a s s a A t t h a s a ṃ v a ṇ ṇ a n ā s a m a t t ā
ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the
P. T. S., 1886, p. 69.

133. (153) 111 leaves numbered ka—ñi, 9 lines; in the
margin: Netti ṭikā hoṃ pāṭh. Contains a ṭikā on the
previous book called Nettiaṭṭhakathāya LĪNATTHAVAṆ-
ṆANĀ. *Begins* : Saṃvaṇṇanārambhe ratanattayavandanā
saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipa-
ṭivedanattaṃ, taṃ pana dhammasaṃvaṇṇanāsuviññūnaṃ
bāhumānappādanattaṃ | etc. *Ends* : Nettiaṭṭhakathāya
L i n a t t h a v a ṇ ṇ a n ā niṭhitā, bhāṇavāraparimāṇato
samadhikaterasabhāṇavārā ti || Cakra. . . 28 lines in
Burmese.

134. (158) 200 leaves numbered ka—ḍaṃ and ṇā—ḍaṃ,
9 lines. 1 *Part*, in the margin: Lokadīpakasāra pāṭh. Con-
tains LOKAPPADĪPAKASĀRA by M e d h a ṃ k a r a. *Begins* :
Seṭhaṃ seṭhan dadāṃ Buddhaṃ | loke lokagganāyakaṃ |
lokabandhuṃ mahāvīraṃ | lokanāthaṃ namāmyahaṃ ||
lokanāthena tenāpi | lokekācariyena yo | pūjito taṃ ca
saddhammaṃ | vande gambhīraṃ uttamaṃ || loke lokag-
ganāthassa | puttabhūtaṃ gaṇuttamaṃ | puññakhettaṃ
sukhesinaṃ | vandāmi sirasā rahaṃ || vandanto vipulaṃ
puññaṃ | vaccanaṃ ratanattaye | tassa tejena hantāna |
antarāye asesato || karissāmi samāseṇa | Sāralokappadī-
pakaṃ | tilokappabhavaṃ sammā | ñāpetuṃ Jinadesi-
taṃ || nissāya muninā vuttaṃ | sesagandhesu sārakaṃ |
gahetvā bhaññaṃ mānaṃ me | nisāmayatha sādhuṃ kaṃ ti ||
Tattha Lokappadīpakaṃ ti lokassa uppattidīpakaṃ | tattha
loko ti, etc. *Ends* : Sīratanapūrābhīdhāne-m-uttamana-
gare setarakuñjarādhipatibhūtaṃ mahārañño mātubhū-
tāya subhaddāya mahādeviyā kārīte tipupaṭalachādayite

sovaṇṇamayamahāvihāre vasantena silācārādisampannaena
 tipīṭakapariyattidharena saddhābuddhiviriyaṭṭimaṇḍitena
 Sihaladīpe araṇṇāvāsinaṃ pasatthamahātherānaṃ vaṃsā-
 laṃkārahūtena Medhaṅkara-mahātheradhyapattitena
 saṃgharaṇṇā kato 'yam Lokappadīpakasāro ti. Anena
 puṇṇena susambhūten' ahaṃ | sayambhūtaṃ yāva ca
 pāpuṇe varaṃ | nirantaraṃ lokahitassa kārako | bhavē
 bhaveyyaṃ saraṇehi pūjito | antarāyaṃ vinā sāro | yathā
 niṭhaṃ upāgato | tathā niṭhaṃ susaṅkappā | sattānaṃ
 dhammanissitā ti || Lokappadīpakasārapakara-
 ṇaṃ mahāsaṃgharājena Milindarājassa garuṇā
 racitaṃ samattaṃ || Yattha yattha bhavē jāto | puriso
 homi paṇḍito | ekakkharapadaṃ disvā | sabbāṃ jānāmi
 so ahaṃ || 2 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 126, 1886, p. 64.

2 Part contains CHAGATIDĪPANĪ. *Begins* : Anappakappo
 pacitakusalasamuditadasabalacatuvesārajjādiguṇagaṇama-
 ṇimayukha, etc. *Ends* : Devakhaṇḍaṃ samattaṃ ||
 Chagatidīpanīyā aṭhakathāya samattā ni || Sāmino
 Soṭthino rājā gandhappo Mandhātuko Nimirājā Dham-
 mapālo ete cha gati saṅgatā || Idāni Sammāsam-
 buddho sattavārena āgato || Chagatidīpanī niṭhitā ||
 Cakrā. . . 27 lines in Burmese.

HISTORY.

135. (181) 47 leaves numbered ka—ghaṃ, 9 lines; in
 the margin : Dīpavaṇ pāṭh. Contains DĪPAVAṂSA.

The book was published by H. Oldenberg in 1879.

136. (149) 262 leaves numbered ka—phau, 9 lines. 1
 Part contains DĪPAVAṂSA. *Ends* : Maṇḍalācalaṃ nis-
 sāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ
 va | Jambūdīpassa sikharaṃ || dhammañcarā tato
 raṇṇā | vaṃsānaṃ vaṃsam uttamaṃ | rājarājābhima-
 titā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbāṃ |
 dhammakyausūtilaṅjanaṃ | kavisīhena saddogha | ma-
 hāvīpinācārīnā || pamuṭhenānulekhānaṃ | vilekhādela-

missako | yo Dīpavaṃsābhīdhāno | gandho so tena
sādhunā || yathāmūlaṃ tathā katvā | mahussāhena
sodhito | tenānelakāyavaco | so 'haṃ homi bhavē bhavē
ti || 2 lines in Burmese. Cfr. No. 121.

2 *Part* contains MAHĀVAṂSA, one part of which was published by Turnour in 1837, and another part by Sumaṅgala in 1877.

3 *Part* contains BODHIVAṂSA. *Begins*: Yassa mūle
nisinno va | sabbārivijayaṃ akā | patto sabbaññutaṃ
Satthā | vande taṃ bodhipādapaṃ.

The Mahā-Bodhi-Vaṃsa was edited by S. Arthur Strong in the Pali Text Society's writings for 1891, and by Pedinnoruwe Sobhita in Ceylon, 1890.

137. (^{Old number} _{missing}) Fine MS. in a linen wrapper. 1 *Part*, 79 leaves numbered ka—che, 10 lines. Contains MAHĀVAṂSA. 2 *Part*, 228 leaves numbered chai—ye; in the margin: Mahāvaṃ ṭika. Contains a commentary on Mahāvaṃsa, called PĀDYAPADĀNUVAṂSAVAṆṆANĀ. *Ends*: . . . ye pāṇabhūtā sukhītā bhavantu te ti || Padyapadoruvaṃsavaṇṇanā vaṃsattappakāsānī niṭhitā || Mantalācalaṃ . . . pureyyaṃ jātijātiyaṃ ti. Cfr. infra.

138. (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṃ ṭikā pāṭh. Contains PĀDYAPADĀNUVAṂSAVAṆṆANĀ. *Begins*: Buddhijanapadumavibhūtanuttaro | ravikulambarapabhāsītuttago | etc. *Ends*: Padyapadoruvaṃsavaṇṇanā vaṃsatthapakāsānī niṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambudīpassa sikharaṃ || dhammañcarā tato rañṇā | vaṃsānaṃ vaṃsamuttanā | rājarājābhimahitā | Jinacakkābhijotānā || sūrinā yena laddhabbaṃ | dhammakaṃbhūtīlaṅjanaṃ | kavisihena saddogha | mahāvīpinacārinā || paramparā likhitena | yā yaṃ vākya-padakkharā | vipallāsā paribhathā | puna lekhā ca nekadhā || Mahāvaṃsassa ṭikā sā | mahussāhena sodhitā | yathāmūlaṃ tathā katvā | ten' atthacintinā mayā | yam etena mayā puññaṃ | ito aññaṃ ca sādhitāṃ | sabbaṃ tam adhikaṃ bodhiṃ | sādhetu aciraṃ varaṃ || yāva sādheti na tāva | so 'haṃ nen' atihetuko | sugatīsu

kule addhe | suddhe uce ca uttame || hutvānelakāya-
vaco | sabbasattahitesiko | bodhihetu dasadhamme |
pūreyyaṃ jātijātiyan ti | sukho Buddhānaṃ uppādo |
sukhā saddhammadesanā | sukhā saṅghassa sāmaggi |
samaggānaṃ tapo sukho || Cakra. . . 28 lines in Burmese.

139. (180) 86 leaves numbered ka—jā, 11 lines. 1 *Part* contains DHĀTUVAMSA ; 2 *Part*, DĪPAVAMSA ; 3 *Part* THŪPAVAMSA.

140. (904) 16 leaves numbered dhī—nāh, 9 lines. Contains DĀṬHADHĀTUVAMSA by Dhammakitti. Published twice in Ceylon, and re-published in the Journal of the P. T. S., 1884.

141. (991) 16 leaves numbered dhī—nāh, 9 lines. *Another copy* of the previous book.

142. (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṬĪKĀ ON DĀṬHADHĀTUVAMSA. *Begins* : Namāmi pavaraṃ pupphaṃ | saddhammamadhurāvahaṃ | etc. *Ends* : Dāṭhādhatuvamsaṭṭikā samattā.

GRAMMAR, VOCABULARY, RHETORIC, ETC.

143. (487) 1 *Part* 61 leaves numbered ka—ca, 10–11 lines. Contains KACCĀYANA'S GRAMMAR with its commentary. 2 *Part*, 278 leaves, ka—bhā, is a Burmese interpretation of it.

Kaccāyana's Grammar was published by F. Mason, Toungoo, 1868, and by E. Senart at Paris, 1871. And Kārakakappa and Nāma- by E. Kuhn in his Kaccāyanapakaraṇa Specimen (1–)2, Halis, 1869–71, and Ākhyātakappa in Alwis' "Introduction to Kachchāyana's Grammar," Colombo, 1863.

144. (481) 1 *Part* 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. *Ends* : Iti Kittabbi-dhānakappe Uṇādikappo chaṭho kaṇḍo || Cakra. . . 30 lines in Burmese. 2 *Part* 39 leaves numbered ka—ghī. Contains BĀLĀVATĀRA by Vācissara. *Begins* : Buddhan tidhābhivanditvā | etc. *Ends* : Bālāvatāraṃ niṭhitaṃ ||

Bālāvatāro yaṃ gandho | sāsanass' upakārako | Tampa-
paṇṇiyakkharato | āvattehīti sādhukaṃ || silādīhi sampan-
nassa | visāraddassānekesu | sāsanalokagandhesu | mahā-
theresu pesitaṃ || āgamma parivattitaṃ | sādaraṃ tena
puññaena | saṃsaranto bhavābhava | sabbakammesu
sippesu | pārāgū vijjāṭhānesu | bhaveyyaṃ jātijātiyaṃ |
sakiṃ dassanamattena | appamatto va dhāraye || Cakrā. . .
28 lines in Burmese.

Bālāvatāra has been published by Devarakkhita at Colombo in 1869, 1885, and with an English Translation and Notes by L. Lee in 1892, in the "Orientalist," vol. ii. Cfr. Journal of the P. T. S., 1886, p. 62.

145. (484) 1 *Part* 12 + 86 leaves numbered ka—kāh and ka—jā, 9 lines. Contains KACCĀYANA'S GRAMMAR, and its commentary. 2 *Part* 27 leaves numbered ka—gi. Contains ABHIDHAMMATTHASAṄGAHA by Anuruddha.

The latter has been published by Prof. Rhys Davids in the Journal of the P. T. S. for 1884, pp. xi and 1, and at Colombo, 1891. Cfr. Journal of the P. T. S., 1886, p. 61.

146. (485) *Another copy* of the previous MS.

147. (443) Contains **1.** KACCĀYANA'S GRAMMAR. **2.** ABHIDHĀNAPPADĪPIKĀ by Moggallāna. **3.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅgala; cfr. supra No. 123, 2. **4.** ABHIDHAMMATTHASAṄGAHA by Anuruddha, cfr. No. 145. **5.** ABHIDHAMMATTHAVIBHĀVANĪ.

Abhidhānappadīpikā was published by Subhūti, 1865, and a second time in 1883, together with a Complete Index with Explanatory and Grammatical Notes, Colombo, 1893.

148. (10) Contains **1.** KACCĀYANASUTTA. **2.** ABHIDHAMMATTHASAṄGAHA. **3.** ABHIDHĀNAPPADĪPIKĀ. **4.** SUBODHĀLAṆKĀRA, "Easy Rhetoric" by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **5.** VUTTODAYA, "Exposition of Metre," by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **6.** BHIKKHUNĪPĀTIMOKKHA. Cfr. supra No. 19-23. **7.** BHIKKHUPĀTIMOKKHA. Cfr. supra No. 19-22. **8.** KHUDDASIKKHĀ. Cfr. supra No. 23. **9.** MŪLASIKKHĀ. Cfr. supra No. 23. **10.**

KAÑKHĀVITĀRAÑĪ. Cfr. supra No. 26. **11.** SAMBANDHA-CINTĀ, "Reflections on Relation of Cases," by Sañgha-rakkhita. Cfr. Westergaard's Catalogue, p. 107. **12.** SADDATTHABHEDACINTĀ by Saddhammasiri. See Journal of the P. T. S., 1886, pp. 63 and 72. **13.** KĀRIKĀ by Dhammasenapati. See Journal of the P. T. S., 1886, pp. 63 and 73. **14.** KACCĀYANASĀRA by Rassa-thera. **15.** SADDAVUTTI by Saddhamma. **16.** JĀLINĪ by Nāgīta. Cfr. No. 152, 5; see Journal of the P. T. S., 1886, p. 74. **17.** KACCĀYANABHEDA by Rassa-thera; and **18.** a *Burmese Commentary*. Cfr. G. E. Fryer's Note on the Pāli Grammarian Kaccāyana, Calcutta, 1882, and Forchhammer's Report. As for K-sāra and K-bhedā, cfr. Journal of P. T. S., 1886, p. 74.

Vuttodaya and Subodhālaṅkāra have been published by Fryer respectively in J. A. Society of Bengal, 1877, and Calcutta, 1875.

149. (492) 372 leaves numbered ka—hāh, 9 lines; in the margin: Sandhinyāsa . . . Uṇādiyāsa. Contains MUKHAMATTADĪPANĪ, a commentary on Kaccāyana by Vimālabuddhi. See Fryer's Note on Kaccāyana, p. 6, and Journal of the P. T. S., 1886, p. 70.

150. (483) 48 leaves numbered ka—ghāh, 10 lines. Contains KACCĀYANAVAṆṆANĀ, by Mahājīvita. Cfr. Fryer's Note, p. 10.

151. (489) 325 leaves numbered ka—la, 9 lines. Contains KACCĀYANAVAṆṆANĀ. *Begins*: Avisuddhassa ja-nassa | suddhisampāpakam Jinaṃ | mohassa dhamśakam dhammaṃ | natvā Saṅghaṃ niraṅgaṇaṃ || ṭhapitakam etad aggamhi | eso aggo ti ādinā | natvā taṃ ca mahā-theraṃ | Nyāsādikārakam pi ca | Buddhapiyācariyaṃ ca | Rūpasiddhividhāyakaṃ | Saddanītikāraṃ ca | tatiyam Aggapaṇḍitaṃ | Nissāyakāraṃ cāpi | Niddesakā-rakam pi ca | vanditvā tesam ālamba | nicchayaṃ suvi-nicchitaṃ | yatipotānam atthāya | kassaṃ Kaccāyanaṇ-ṇanaṃ || Seṭhaṃ tilokamahitaṃ, etc. *Ends*: Iti Kaccā-yanavaṇṇanāyaṃ kit bhidhānakappe uṇādikappachāṭha-kaṇḍavaṇṇanā || Navasate Sakkarāje | aṭhahi sītiyāpi

ca | patte kattikamāsassa | sukkaṭṭakkaṭṭhame dine |
 nātisaṅkhepavithhārā (MS. -ro) | siddhā Kaccānavaṇṇa-
 ṇanā | Paṇḍyābhikhyātapuramhi | Nāssitaddhajasammi-
 bho | Laṅkato Nandamūlādi | leṇasimādikehi ca | nadi-
 pabbatavāpīhi | cittehi parivārito | nago Abhayagīrti |
 sabbadisāsu pākaṭo || Haṃsāvātīpurindassa | pañcaseti-
 bhasāmino | nattho yo Surujanāti | nāmenāsi supākaṭo ||
 akāsi so etthāvasam (MS. -pāsai) | rammaṃ devasabho
 mamaṃ | vasati ettha yo thero | sāsanaṃ hitāvaho ||
 mahāsaddena sahita | Vijitā vītināminā | racitā tena
 therena | eṣā Kaccānavaṇṇanā || Saddhammo suciraṃ
 ṭhātu | bhūpo pātu mahitalaṃ | vassat' ambhudharo
 kāle | dhamme tiṭṭhantu paṇino-ti || Cakrā. . . 16 lines in
 Burmese.

152. (439) Contains **1.** KACCĀYANABHEDA by Rassa-
 thera. **2.** SAMBANDHACINTĀ by Saṅgharakkhita-
 thera. **3.** SADATTHABHEDACINTĀ by Saddhamma-
 siri. **4.** KACCĀYANA. **5.** SADDASĀRATTHAJĀLINĪ by
 Nāgīta; cfr. No. 148, 16. **6.** VUTTODAYA by Saṅgha-
 rakkhita. **7.** SUBODHĀLAMKĀRA by Saṅgha-
 rakkhita. **8.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅ-
 gala. Cfr. Fryer's Note, and Journal of the P. T. S.,
 1886, pp. 70, 72, 74.

153. (493) 183 leaves numbered ka—ti, 9 lines. Con-
 tains a ṭīkā on Kaccāyana called NYĀSAPPADĪPA.
Begins: Saṃsāravantaḡamanantaḡaṇādhivāsaṃ | nira-
 dhayūpagatañeyyam anāthanāthaṃ | Buddhaṃ dhammam
 adhiṇharam aggasamḡhaṃ | Nyāsappadīpam abhinamya
 karomi sādhuṃ || pakaraṇasaṃvaṇṇārambhe sakalajjhāt-
 tikabāhīrantarāya nivāraṇasamatthaṃ ratanattayapaṇā-
 mavacanaṃ attano ratanattaye saddhādiḡḡasampadāva-
 bodhanatthaṃ | taṃ viññūnaṃ cittārādhanatthaṃ, etc.
 The latter part after ākhyāta is missing.

154. (38) 316 leaves numbered ka—rī, 9 lines. Con-
 tains **1.** KACCĀYANASĀRAṬĪKĀ by Sīrisaddhammavi-
 lāsa; and **2.** KACCĀYANABHEDAṬĪKĀ by Ariyavamsa.
 See Fryer's Note on K., p. 11; cfr. Journal of the P. T. S.,
 1886, p. 74.

155. (495) 131 leaves numbered ka—tū, 10 lines. Contains **1.** RŪPASIDDHI by B u d d h a p p i y a ; and **2.** RŪPASIDDHIṬĪKĀ.

Cfr. Grünwedel's "Das sechste Kapitel der Rūpasiddhi," Berlin, 1883, and Maha Rupa Siddhi, Colombo, 1893.

156. (507) 266 leaves numbered ka—bā, 9 lines. *Another copy* of the previous MS.

157. (496) 133 leaves numbered mäh—lāh, a—āh, and kya—gyāh, 9 lines; in the margin : Niruttisāramañjūsāṭīkā pāṭh. Contains part of NIRUTTISĀRAMAÑJŪSĀPAKARAṆA by S a d d h a m m a g u r u. Cfr. Fryer's Note on K. p. 11.

158. (539) 135 leaves numbered ka—thi, 9 lines. Contains MOGGALLĀNASUTTA, VUTTIMOGGALLĀNA, NVĀDIMOGGALLĀNA, MŪLAMOGGALLĀNA.

159. (47) 363 leaves numbered ka—hi, 11 lines. Contains SADDANĪTIPPAKARAṆA by A g g a v a m s a. *Ends:* Arimandapuravāsinā Aggavamsācariyena kataññi Saddanītipakaraṇaṇi niṭṭhitaṇi. 37 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 72.

160. (504) 80 leaves, ka—chai, 10–11 lines. Contains a fragment of SADDANĪTI.

161. (506) 176 leaves numbered dā—lo, 9 lines. Contains SADDANĪTIDHĀTUMĀLĀ. *Begins:* Itoparan tu sarato | kakārantādi bhedato | dhātuyo dhātunippanna | rūpāni vividhāni ca | sāṭhakathe piṭakamhi | jinapāṭe yathābalaṇi | nayaṇi upaparikkhitvā | samāsenā katiss' aham || i gatiyaṇi yesaṇi dhātūnaṇi gatiattho | buddhi pi lesam attho | pavattipāpuṇāni pi | tatra gamaṇaṇi duvidhaṇi kāyagamaṇaṇi ñāṇagamaṇaṇi ca | tesu kāyagamaṇaṇi nāma iriyāpathagamaṇaṇi | ñāṇagamaṇaṇi nāma ñāṇupatti | tasmā payogānurūpena gacchatīti padassa jānātīti pi attho bhavati | etc. *Ends:* Iti navaṅge sāṭhakathe Piṭakattāye byappathagatīsu viññūnaṇi kosallatthāya kate Saddanītippakaraṇe sabbagaṇavinicchayo nāma aṭṭhara-samo paricchedo | Saharūpavibhāvanāya Dhātuvibhāvanā niṭṭhitā || Saddanīti dhātumālā pāṭh.

162. (1026) 13 leaves numbered ka—kha, 10 lines. Contains SADDABINDUṬĪKĀPAKARAṆA. *Begins:* Namassi-

tvāna Sambuddhaṃ | lokakhīṇamahodayaṃ | dhammañ
ca vimalaṃ saṅghaṃ | puññakhettaṃ anuttaraṃ ||
saddasatthaṃ icchantena | tikkhapaññavisāraḍaṃ | bhik-
khunā ñāṇakittena | parisuddhagūṇesinā || yācito 'haṃ
karissāmi | Saddabinduvinicchayaṃ | porāṇehi katā
nekā | santi yā pana vaṇṇanā || na tāhi sakkā subuddhuṃ |
atisaṅkhepaatthato | tasmā naṃ vaṇṇayissāmi | sabbe
suṇātha sādhuvo | pacchā tabbinicchayaṃ ca | sādhu
gaṇhantu tatthikā | etaṃ samāvicāretvā | yuttaṃ
gaṇhantu paṇḍitā || ayuttaṃ pana chaṭṭentu | mā ca issā
bhavantu te ti || *Ends* : Iti bhaddanta-Sīrisaddham-
makitti - Mahāphussadevathereṇāyaṃ katā
ṭṭikā || Saddabinduṭṭikāpakaraṇaṃ niṭhitaṃ.

163. (488) 1 *Part*, 48 leaves numbered ku—ñī, 10 lines.
Contains **1.** VIBHATYATTHA II by Saddhamañña
with a Burmese commentary on Vaccavācaka and Vibhat-
yattha. **2.** VACCAVĀCAKAVAṆṆANĀ by Saddhamma-
nandi. **3.** VIBHATYATTHADĪPANĪ. **4.** VACCAVĀCAKADĪ-
PANĪ.

2 *Part*, 55 leaves numbered ka—ñe. Contains **5.**
VACCAVĀCAKA III. **6.** VIBHATYATTHA III. with a
Burmese commentary on the two latter. **7.** VACCAVĀCA-
KAṬĪKĀ. **8.** VIBHATYATTHADĪPANĪ; and **9.** VACCAVĀ-
CAKADĪPANĪ III. Cfr. Fryer's Note on K.

Vibhatyattha is printed in Subhūti's Abhidhānappadī-
pikā 2 edition, Colombo, 1883, p. xiii, at the end of the
book.

164. (490) 302 leaves numbered ka—yā, 9 lines. Con-
tains **1.** SAMBANDHACINTĀṬĪKĀ by Abhaya. **2.** SADAT-
THABHEDACINTĀDĪPANĪ. **3.** KĀRIKAṬĪKĀ by Dhamma-
senāpati. **4.** GANDHĀBHARAṆAṬĪKĀ by Jāgarā-
cariya. **5.** VACCAVĀCAKAṬĪKĀ. **6.** SADDAVUTTIṬĪKĀ
by Jāgarācariya. Cfr. Fryer and Forchhammer,
Journal of the P. T. S., 1886, p. 73.

165. (1071) 17 leaves numbered ge—ghaṃ, 9 lines.
Contains RŪPABHEDAPAKĀSANĪ. *Ends* : Ñāṇabhivaṃsanā-
mena | saddasatthanayaññunā | dhāritasatthabhārena |
therena abhiyācito || Bodhodadhisute gāme | jātena jātiyā

mayā | J a m b u d h a j o t i n ā m e n a | racit' esā suniṭhitā | etc., after which a Burmese interpretation.

166. (513) 231 leaves numbered ka—ni, 10 lines. Contains ABHIDHĀNAPPADĪPIKĀ by M o g g a l l ā n a, with a Burmese nisya.

167. (515) 200 leaves numbered ka—thai, 9 lines. Contains a ṬĪKĀ ON ABHIDHĀNAPPADĪPIKĀ. *Begins* : Yassa nāṇaṇi sadā nāṇaṇi | nāṇeyyāññakani vinā | etc. *Ends* : Abhidhānappakaraṇassa vaṇṇanā niṭhitā, 2 lines more in Pāli and 31 in Burmese.

168. (901) 119 leaves numbered ka—ñaiṇ, 11 lines. Contains *another copy* of the previous book.

169. (568) 188 leaves numbered ka—tai, 10 lines. Contains RĀJINDARĀJANĀMĀBHIDHEYYADĪPANĪ with a Burmese nisya of it, and likewise a Burmese interpretation of Rājindarājanāmābhidheyyavisodhani?

170. (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by S a m g h a r a k k h i t a.

171. (1087) 6 leaves, ka—kū, 9 lines. Another copy of VUTTODAYA.

172. (508) 1 *Part* 67 leaves numbered ka—ce, 9 lines. Contains VUTTODAYA with a Burmese nisya.

2 *Part* 87 leaves, ka—ji. Contains SUBODHĀLAṆKĀRA by S a m g h a r a k k h i t a with a Burmese nisya.

173. (510) 246 leaves numbered ka—pū, 9 lines. 1 *Part* contains VUTTODAYA. 2 *Part*, VUTTODAYAṬĪKĀ by N a v a V i m a l a b u d d h i. 3 *Part*, VACANATTHAJOTIKAṬĪKĀ by V e p u l l a. *Ends* : Ācārasilādiguṇaddharena | gambhīra-paññāsamalaṅkatena | Samantapāsādikānāmakena | the-rena niccaṇi abhiyācitena | vinopadesaṇisakaññakena | ṭīkā katā yā Vacanatthajoti | anantarāyena suniṭhitā sā | dinena vīsenā anūnakena | tath' eva sabbe pi janā arogā | etc., 4 lines more in Pāli and two lines in Burmese. 4 *Part*, CHANDOSĀRATTHAVIKĀSINĪ by S a d d h a m m a ṇ ñ a. *Ends* : Iti Chandosāratthavikāsinī nāma Vuttodayapañcikā samattā. 15 lines more in Pāli and 2 in Burmese. 5 *Part*, KAVISĀRA by D h a m m ā n a n d a. 6 *Part*, SUDUDDASAVIKĀSINIṬĪKĀ. 7 *Part*, CHAPPACCAYA-

DĪPAKA. *Ends* : Iti paññāsīhamahā - S a d d h a m m a - s ā m i - n ā m a k e n a b h i k k h u n ā r a c i t e C h a p p a c c a y a d ī p a k a - g a n d h e v a t t a p a b h e d e s u v i k a p p a v i d h y ā d i d ī p a k o n a v a m o p a r i c c h e d o || E v a m m e r a c i t o g a n d h o | 5 l i n e s m o r e i n P ā l i a n d 28 i n B u r m e s e . C f r . F r y e r ' s " V u t t o d a y a , " p . 370.

174. (157) 1—2 *Part* 70 leaves, ka—cau, 9 lines. Contains 1. VAJIRASĀRATTHASAŅGAHA, and 2. VAJIRASĀRATTHASAŅGAHA VAŅᅇANĀ. 3 *Part*, ka—ñū, is a Burmese interpretation.

175. (165) 140 leaves numbered ka—ᅇhai, 9 lines. Contains SIRIVICITTĀLAŅKĀRA. *Ends* : S a d d h a m m a - k i t t i m a h ā s ā m i t h e r a v i r a c i t a m S i r i v i c i t t ā l a ᅇ k ā r a p a k a - r a ᅇ a m s u n i ᅇ h i t a m s a m a t t a m ; a f t e r w h i c h a B u r m e s e n i s y a .

176. (278) 139 leaves, ka—ᅇhe, 9 lines. Contains *another copy* of the previous MS.

Index to the Gandhavaṃsa.¹

BY MABEL BODE, M.R.A.S.

(The numbers refer to pages of the text, Minayeff's edition in the *Journal of the Pali Text Society*, 1886.)

I.

AUTHORS AND BOOKS.

- Aggaṇḍita ācariya, author of Lokuppatti, 64;
native of Jambudīpa, 67.
- Aggavaṃsa ācariya, author of Saddanītipaka-
raṇa, 63; native of Jambudīpa, 67.
- Aṅga (plur.) orthodox division of buddhavacana, 55;
nine Aṅgas, 57 (see Sutta, Geyya, Vey-
yākaraṇa, Gāthā, Udāna, Itivuttaka,
Jātaka, Abbhutadhamma, Vedalla).
- Aṅguttara-Nikāya** †† divided into eleven nipā-
tas, containing 9,557 suttas, 56;

¹ When MSS. of books referred to in this index are mentioned in the catalogues of MSS. published by the Pali Text Society, the following references are added in parenthesis to the entry under the name of the book:—

(Par.) = Paris Bibl. Nat.

(Col.) = Colombo.

(Ran.) = Rangoon High School Library.

(I. O.) = India Office.

Titles marked with asterisk or dagger are works entered in the British Museum Catalogues (of Sanskrit and Pāli books) for 1876 (E. Haas) and 1877-1892 (C. Bendall) respectively. An asterisk indicates "printed in the East," a dagger "printed in Europe." The same signs doubled indicate that the printed text is incomplete or in progress.

- (1) Aṭṭhakathā on (see Manorathapūraṇī).
 (2) Tikā on (see Līnatthapakāsini).
 (3) Another tikā on (see Sāratthamañjūsā).
 Atitānāgatapaccuppannabuddhavaṇṇanā-
 gāthā, 66.
- Atthadassi a thera (see Jātaka-aṭṭhakathā).
 Atthabyākkhyāna pakaraṇa, by Cullavajira,[†] 60;
 written independently, 70.
- Anantabuddhavaṇṇanāgāthā, 66.
- Anāgatavamsa† pakaraṇa, by Kassapa, 61.
 Aṭṭhakathā on, by Upatissa; composed indepen-
 dently, 72 (Col.).
- Anuruddha ācariya, author of three treatises (see
 Paramatthavinicchaya, Nāmarūpa-
 pariccheda, Abhidhammatthasaṁ-
 gaha), 61; native of Laṅkā, 67.
- Apadāna thirteenth book of Khuddaka-Nikāya,
 57.
 Aṭṭhakathā on, by Buddhaghosa, 59; written at
 request of five theras learned in the
 Nikāyas, 69 (Col.).
- Apaṇṇakajātaka† (see Jātaka-aṅga).
 Abbhutadhamma eighth in list of nine Aṅgas;
 includes all so-called Acchariya-abbhuta
 dhammasuttas, 57.
- Abhidhamma piṭaka,** †† consisting of seven
 pakaraṇas, 55; included in Khuddaka-
 Nikāya, 57; also in third (Veyyākaraṇa)
 Aṅga, 57.
- (1) Aṭṭhakathā on (see Paramatthakathā).
 (2) Tikā on (see Mūlaṭṭikā) (Col.).
 (3) Anuṭṭikā on (see Līnatthavaṇṇanā).
- Abhidhammāvātāra by Buddhādatta, 59; written
 at request of his pupil, the thera Sumati, 69 (Col.).
 Tikā on (see Abhidhammatthavikāsani).

[†] Sic. On p. 70 the author appears as Cullavimala-
 buddhi.

- Abhidhammagāṇḍhi (author not named), 62, 72.
- Abhidhammatthavikāsanī ṭikā, by Sumaṅgala, on Abhidhammāvātāra, 62 (Col.).
- Abhidhammatthavibhāvanī ṭikā, by Sumaṅgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
- Abhidhammatthasaṅgaha*† pakaraṇa, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampa), 71.
- (1) Ṭikā on (see Abhidhammatthavibhāvanī).
 - (2) Another ṭikā on (author not named), 65.
 - (3) Navaṭikā on (see Saṅkhepavaṇṇanā).
 - (4) Anuṭikā on ṭikā (see (2) Paramatthamañjūsā).
- Abhidhammatthasaṅgahavaṇṇanā by Saddhammajotipāla; written independently, at Pukkāma, 74.
- Abhidhammatthasaṅgahavivaraṇa (author not named), 65; written independently, 75.
- Abhidhammatthasaṅgahaṭīkāvivaraṇa (author not named), 65; written independently, 75.
- Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha).
- Abhidhammapaṇṇarasaṭṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṇṇarasaṭṭhānavavaṇṇanā).
- Abhidhānappadīpikā* pakaraṇa by (nava) Mogallāna, 62; written independently, 72.
- Ṭikā on, 63; composed independently by an officer of state of King Sihasūra, 73.
- Ariyavaṁsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharaṇa, Mahānissara, Jātakaviso-dhana), native of Jambudīpa, 67; wrote at Avantipura, 67.

Asītimahāsāvakaṅṅanā gāthā, 66.

Ājīvaka (see Manorathapūraṇī).

Ānanda ācariya, author of Mūlaṭīkā on the Abhidhamma, 60; native of Jambudīpa, 66.

Āniccabhātu an upāsaka (see Bālāvatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Aṅgas, 57; fourth book of Khuddaka-Nikāya, 57; consisting of 112 suttas, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Etimāsamidīpikā pakaraṇa by Dhammasenāpati, 64 (see next).

Etimāsamidīpanī by Dhammasenāpati, written independently, 73.

Ṭīkā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of ṭīkā on Bālāvatāra and Liṅgatthavivaraṇa, 63; native of Jambudīpa, 67.

Uttaravinicchaya by Buddhadatta, 59; written at request of the thera Saṅkhapāla, 69.

Ṭīkā on, by Vācissara, 62.

Udāna† third book of Khuddaka-Nikāya, 57; fifth in list of nine Aṅgas, 57; containing 82 suttas on the Somanassaṅānagāthās, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Udumbara ācariya, author of ṭīkā on Peṭakopadesa, 65, 75.

Lived at Pakudhanagara, 65 (Makuvanagara, 75).

Upatisa ācariya, author of Aṭṭhakathā on Anāgatavaṁsa, 72; native of Laṅkā, 67.

Upasena author of aṭṭhakathā on Mahāniddeśa, 61;
native of Laṅkā, 66.

Ubhatovibhaṅga† included in first (Sutta)
Aṅga, 57.

Okāsaloḥkasūdanī (author not named), 62; com-
posed independently, 72 (there called Okāsa-
loka).

Ovādagāthā, 66 (see Vīsati-ovāda-gāthā).

Kaṅkhāvitarāṇī aṭṭhakathā by Buddhaghosa on
Pāṭimokkhasaṅkhāyamātikā, 59;
written independently, 69.

(1) Ṭīkā on, (see Vinayatthamañjūsā).

(2) Another ṭīkā on (see Līnatthapakāsīnī,
3).

Kaccāyana (Mahā) tividhanāmācariya, 59; author of six
books, 59; (see Mahākaccāyanagandha,
Mahānirutti, Cullanirutti Nettigandha,
Peṭakopadesa, Vaṇṇanītigandha) native of Jambudīpa; before his
conversion chaplain to King Canda Pajjota¹ at
Ujjeni in the Avanti Country, 66.

(Mahā) Kaccāyanagandha*† by Kaccāyana,
59; written independently, 68.

Kaccāyanabheda*² pakaraṇa (author not named),
64; written independently, 74 (Ran.).

Kaccāyanasāra pakaraṇa (author not named), 64;
written independently, 74 (Par.).

Ṭīkā on, by same author, 64; written indepen-
dently, 74 (Par.).

Kaccāyanasāravivaraṇa (author not named),
65; written independently, 75.

¹ In the text read Pajjotassa for paccotasa.

² On p. 74 Dhammānanda appears as author of
Kaccāyanabheda Kaccāyanasāra and ṭīkā.

- Kaccāyanasuttaniddesa by Saddhammajotipāla, 64; written at request of his pupil, the thera Dhammacārī, 74.
- Kathāvatthu fifth pakaraṇa of Abhidhammapiṭaka, 55.
- Kārikā pakaraṇa, by Dhammasenāpati, 63; written at request of the thera Ñānagambhīra, 73.
Tīkā on (author not named), 65; written independently, 75.
- Kāyavirati tīkā (author not named), 65; written independently, 75.
- Kumārakassapa a thera (see Dhammapada-aṭṭhakathā).
- (Mahā) Kurundīgandha by a gandhācariya, 59; written independently, 68; Aṭṭhakathā on, (author not named), 59.
- Koladdhajana Tīkā on, in Sanskrit, 63; written at the request of the thera Pāsādika by an officer of King Sihasūra, 73.
- Kandhaka included in first (Sutta) Aṅga, 57.
- Kandhakavagga † fourth vagga of Saṃyutta-Nikāya, 56.
- Khuddaka-Nikāya ** †† containing several thousand suttas, 57; (see Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga Apadāna, Buddhavaṃsa, Cariyāpiṭaka, Vinayapitaka Abhidhammapiṭaka).
- Khuddakapāṭha ** First book of Khuddaka-Nikāya, 57.
Aṭṭhakathā on by Buddhaghosa, 59; written independently, 68.
- Khuddasikkhā * † pakaraṇa by Dhammasirī,¹ 61 written independently, 70 (I.Q.).

¹ On p. 70 Saddhammasirī.

- (1) Porāṇaṭīkā on (author not named), 61 ; written independently, 71 (Col.).
- (2) Navaṭīkā on, (see Sumaṅgalapasādanī) (Par.).
- Khema ācariya, author of Khemapakaraṇa, 61 ; native of Laṅka, 67.
- Khemapakaraṇa by Khema, 61 ; written independently, 71.
- Ṭīkā on, by Vācissara, 62 ; written independently, 71.
- Gatipakaraṇa (author not named), 65 ; written independently, 75.
- Gandhakārakācariya (plur.) Buddhaghosa one of this class of teachers, 59.
- Gandhavamsa † (Preface) 55 ;
(Culla^o) by Nandapaññā, 80.
- Gandhasāra by Saddhammajotipāla, 64 ; written independently, 74.¹
- Gandhābharaṇa² by Ariyavamsa, 65 ; written independently, 75.
- Gāthā Fourth in list of nine Aṅgas, 57.
- Gāthā (plur.) (see Buddhapaṇāmagāthā, Buddhavandanagāthā).
- Guṇasāgara author of Mukhamattasāra, 63 ; native of Jambudīpa, 67.
- Gūḷhatthaṭīkā (author not named), 63 ; written independently, 73.
- Geyya second in the list of nine Aṅgas, 57 ; includes all discourses containing Gāthās, 57.
- Catubhāgaṭṭhakathāvivaraṇa (author not named) ; written independently, 75.
- Catubhāṇavāra Aṭṭhakathā on (author not named), 65 ; written independently, 75.

¹ On p. 74 Gaṇḍhisāra.

² In text Gaṇḍābharaṇa.

- Caturāṅgabala (mahāmacca), an officer of state, 67 ;
native of Jambudīpa, 67.
- Caturārakkhā Aṭṭhakathā on (author not named),
65 ; written independently, 75 (Par.).
- Cariyāpiṭakaka† fifteenth book of Khuddaka-
Nikāya, 57.
Aṭṭhakathā on, by Dhammapāla, 60 ; written in-
dependently, 69.
- Civara author of ṭikā on Jaṅghadāsa,¹ 64 ; native
of Jambudīpa, 67.
- Cullanāma (see (b) Mahānāma).
- Cullanirutti by Kaccāyana, 59 (I.O., Col.).
Ṭikā on, (see Niruttimañjūsā).
- Cullavagga† fourth section of Vinayapiṭaka,
55.
- Cullavaṇisa by (nava) Mahānāma, 61 ; written
independently, 70.
- Cullavedalla sulta included in ninth (Vedalla)
Aṅga, 57.
- Jaṅghadāsa 64 (see next).
- Jaṅghadāsaka 55, 80 ; 64 ; 74 ;
Ṭikā on (in Magadhī) by Vajira ;² written indepen-
dently, 74.
- Jambudīpikācariyā (plur.)

LIST ON P. 66.

- (1) Mahākaccāyana.
- (2) Mahābuddhaghosa.
- (3) Buddhadatta.
- (4) Ānanda.
- (5) Dhammapāla.
- (6) } Two pubbācariyas.
- (7) }
- (8) Mahāvajirabuddhi.
- (9) Cullavajirabuddhi.

¹ See, however, Jaṅghadāsaka.

² On p. 64 Civara (see Jambudīpikācariya).

- (10) Dīpaṅkara.
 (11) Culladharmapāla.
 (12) Kassapa.

LISTS CONTAINED ON P. 67 AS FOLLOWS :—

II. Ācariyas ¹ of Jambūdīpa.

- (1) Subhūtanandana.
 (2) Aggavaiṁsa.
 (3) Navavajirabuddhi.
 (4) Vepullabuddhi.
 (5) Guṇasāgara.
 (6) Abhaya or Abhayacanda.
 (7) Nānasāgara.
 (8) Dhammapāla
 (9) }
 (10) } Two ācariyas
 (11) Uttama.
 (12) Caturaṅgabāla (amacca).
 (13) Dhammasenāpati.
 (14) }
 (15) } Three ācariyas.
 (16) }
 (17) Saddhammaguru.
 (18) Sāriputta.
 (19) Dhammābhinanda.²
 (20) An ācariya.
 (21) Medhaṅkara.
 (22) Aggapaṇḍita.
 (23) Cīvara.³
 (24) Saddhammapāla.
 (25) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

¹ Twenty three ācariyas, according to Text ; but the list contains twenty-five.

² Not mentioned elsewhere (Dhammānanda?).

³ In one MS. Vajira. A Cullavajira is mentioned (see A t t h a b y ā k k h y ā n a).

Arimaddana (Pukkāma) but in passage immediately following (p. 67) the author states that (Nava) Vimalabuddhi wrote his books at Panya(nagara), that Ariyavaṁsa and another ācariya wrote in Avantipura; and that twenty other ācariyas of Jambudīpa wrote (the books mentioned) at Kāñcipura (Minayeff has Kiñcipura.)

Jātakā * † tenth book of Khuddakā-Nikāya, 57; seventh in list of nine Aṅgas; containing Apaṇṇakajātakā and others, 550 in number, 57.

Aṭṭhakathā on, by Buddhaghosa, 59; written at request of the theras Atthadassi, Buddhmitta and Buddhapiya, 68.

Jātakaviśodhana by Ariyavaṁsa, 65; written independently, 75.

Jātattagīnidāna pakaraṇa, by Cullabuddhaghosa, 63.

Jinacarita * pakaraṇa by Medhamkara, 62; written independently, 72.

Jinālamkāra (1) by Buddhadatta, 69; written at request of the thera Saṅghapāla, 69.

Jinālamkāra (2) ṭikā on (1), by Buddharakkhita, written independently, 72.

Navatīkā on (author not named), 65; written independently, 75.

Jotanā (author not named), 65; written independently, 75.

Jotipāla a thera (see Līnatthapakāsīnī).

Ñānagambhīra a thera (see Kārikā).

Ñānasāgara ācariya, author of Liṅgattavivaraṇapakāsana, 63; native of Jambudīpa, 67.

Ñeyyāsandati (author not named), 62; written independently, 72.

Ṭikā on (author not named), 62; written independently, 72.

- Tathāgatuppatti pakaraṇa (author not named), 62; written independently, 72.
- Tuvaṭṭakasaṭṭa included in first (Sutta) Aṅga, 57.
- Theragāthā† eighth book of Khuddaka-Nikāya, 57; included in fourth (Geyya) Aṅga, 57.
- Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.
- Therīgāthā† Ninth book of Khuddaka-Nikāya, 57; included in fourth Aṅga, 57.
- Aṭṭhakathā on,¹ by Dhammapāla, 60; written independently, 69.
- Thūpavaṁsa (author not named); written independently, 70. (I.O.)
- Dantadhātupakaraṇa*† by Dhammakitti,² 62 (see next).
- Dantadhātuvannaṇā by Dhammakitti; written at request of a general of the King of Laṅka, 72.
- Ṭikā on³ (author not named), 65; written independently, 75.
- Daṇḍīpakaraṇa Ṭikā on (in Magadhī), 63; by officer of state of King Sīhasūra, 73.
- Dasagaṇḍhivaṇṇanā pakaraṇa (in Magadhī) by Vepullabuddhi,⁴ 64; written independently, 74.
- Dasavatthu (author not named), 65; written independently, 75.
- Dāṭṭha a thera (see Sumaṅgala-vilāsini (1) and Paramatthamañjūsā).
- Dānasatthari gāthā 66, 75.

¹ Paramatthadīpanī; edited by Dr. E. Müller for the Pāli Text Society.

² Dāṭṭhavaṁsa (?) ³ In text, on Daṇḍa°.

⁴ See Vepullabuddhi.

Dīgha-Nikāya ** †† divided into three vaggas containing 34 suttas, 56.

(1) Aṭṭhakathā on, (see Sumaṅgalavilāsinī).

(2) Ṭīkā on, (see Līnatthapakāsinī).

Dīpaṅkara author of three treatises (see Rupāsiddhi, Rūpasiddhiṭīkā, and Sampapañcasatti), native of Jambudīpa, 66.

Dīpavaṁsa † (author not named), 61; written independently, 70.

Dhammakhandha (plur.) orthodox division of buddhavacana, 55; 84,000 dhammakhandhas, 55; time, place, occasion, and purpose of Dhammakhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakhandhas grouped and titles fixed at First Council, held at the Dhammamaṇḍapa, at the foot of Mt. Vebhāra near Rājagaha, 76; Dhammakhandhas written down, 76 (see Poṭṭhaka).

Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.

Dhammacārī pupil of Saddhammajotipāla, 74 (see Kaccāyanasuttaniddesa).

Dhammapada * † second book of Khuddaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.

Aṭṭhakathā on, * †† by Buddhaghosa, 59; written at request of the therā Kumārakassapa, 68.

Dhammapadīpaka (author not named), 62; written independently, 72.

Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udānaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāthaṭṭhakathā, Therīgāthaṭṭhakathā, Vimlavilāsinī, Paramatthamañjūsā (1), Nettipakaraṇaṭṭhakathā, Nettiaṭṭhakathā-ṭīkā, Līnatthavaṇṇanā); native of Laṅka, 67.

- (Culla) Dhammapāla (*b*) chief pupil of Ānanda; author of *Saccasaṅkhepa*, 60; native of Jambudīpa, 66.
- Dhammarakkhita a thera (see *Nettipakaraṇa-aṭṭhakathā*).
- Dhammasaṅganī¹ † first pakaraṇa of *Abhidhammapiṭaka*, 55.
- Dhammasirī ācariya, author of *Khuddasikkhā*, 61.
- Dhammasenāpati ācariya, author of *Kārikā Etimāsamidīpanī* and *Manohāra*, 63; native of Jambudīpa, 67.
- Dhammānanda author of *Kaccāyanasāra*, *Kaccāyanabheda*, and *Kaccāyanasāra-ṭīkā*,² 74.
- Dhammābhinanda (see *Jambudīpikācariya*).
- Dhammānusāraṇī (author not named), 62; written independently, 72.
- Dhātukathā third pakaraṇa of *Abhidhamma*, 55.
- Nandapaññā author of *Gandhavaṁsa*, 79, 80; native of *Hainsaraṭṭha*, 79.
- Naradeva gāthā, 65.
- Nalātadhātuvaṇṇanā (author not named), 62; written independently, 72.
- Navavaṁsa by (Nava) Mahānāma, 70.
- Navahāraguṇavaṇṇanā gāthā, 66, 75.
- Nāgita ācariya, author of *Saddasāratthajālinī*, 74.
- Nāmarūpapariccheda pakaraṇa, by Anuruddha, 61; written independently, 71.

¹ The author makes no mention anywhere of Buddha-ghosa's important commentary on *Dhammasaṅganī* (*Atthasālinī*).

² On p. 64 the author of these three works is mentioned as "aññatāro ācariyo."

- Nikāya (plur.) orthodox division of buddhavacana, 55 ;
five nikāyas, 56 ; restored by 500 holy men at the
First Council, 58 ; set forth by the Buddha in
his lifetime, 77.
- Niddesa eleventh book of Khuddaka-Nikāya,
57 ; included in Sutta-Aṅga, 57 ;
- Nirutti¹ (author not named), 65 ; written indepen-
dently, 75.
- Niruttimañjūsā ṭīkā on Cullanirutti by a
pubbācariya, 60 ; written independently, 70.
- Netti (gandha) by Mahākaccāyana, 59 (see next).
- Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla,
60 ; written at request of the thera Dhammarak-
khita, 69.
- Ṭīkā² on, by Dhammapāla, 60.
- Nettipakaraṇagaṇḍhī (author not named), 62 ;
written independently, 72.
- Nyāsapakaraṇa (see Mahāṭīkā). (Par.)
- Paccayasamgaha by Vācissara, 62 ; written inde-
pendently, 71.
- Pañcagativāṇṇanā (author not named), 65 ;
written independently, 75. (Par.)
- Pañcapakaraṇa (see Vepullabuddhi).
- Anuṭīkā on (author not named), 64 ; written
independently.
- Pañcikā ṭīkā by Sāriputta on Sakatasaddattha,
61 ; written independently, 71.
- Ṭīkā on, by Vācissara, 62.

¹ A ṭīkā on Niruttipakaraṇa aṭṭhakathā is included among Dhammapāla's works on p. 69 (see, however, Nettipakaraṇa).

² In list of Dhammapāla's works on p. 69, Netti-aṭṭhakathā-ṭīkā does not appear, but a Niruttipakaraṇa aṭṭhakathā-ṭīkā is mentioned, which (as the title does not occur elsewhere) may be a slip for Netti°.

- Paññatti† fourth pakaraṇa of Abhidhammapitaka, 55.
- Paṭipattisaṅgaha (author not named), 62; written independently, 72.
- Paṭisambhidāmagga Aṭṭhakathā on (see Saddhammapakāsinī).
- Paṭisambhidāmaggaṭṭhakathāgaṇḍhi (author not named), 61.
- Paṭṭhāna** seventh pakaraṇa of Abhidhamma, 55.
- Paṭṭhānagaṇanānaya by Saddhammajotipāla, 64; written independently, 74.
- Paṭhamasambodhi (author not named), 65; written independently, 75.
- Padarūpavibhāvana by Vācissara, 62; written independently, 71.
- Papañca Sūdanī (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the thera Buddhamitta, 68.
(2) Ṭikā on (see Līnatthapakāsinī).
- Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
- Paramatthakathāvivarāṇa (author not named),¹ 65; written independently, 75.
- Paramatthadīpanī Ṭikā, by Dhammapāla, on Buddhavaṁsaṭṭhakathā,² 60; written independently, 69.
- Paramatthabindupakaraṇa by King Kyacvā, 64; written independently, 73 (see Saddabindupakaraṇa).

¹ On p. 65 Paramatthavivarāṇa, Kathāvivarāṇa are counted as separate works.

² For the titles of Dhammapāla's works, see E. Hardy in *Z. D. M. G.*, 1897, Band 51. *Ein Beitrag zur Frage ob Dhammapāla, &c.*

- Paramatthamañjūsā (1) ṭīkā by Dhammapāla on Visuddhimaggā, 60; written at the request of the thera Dāṭṭha, 69.
- (2) Anuṭīkā, by Vepullabuddhi on Abhidhammatthasaṅgahaṭīkā, 64; written independently,¹ 74.
- Paramatthavinicchaya pakaraṇa by Anuruddha, 61; written at request of the thera Saṅgharakkhita, 71. (Ran.)
- Parivāra-Kaṇḍaṭṭ fifth section of Vinaya, 55.
- Pasādaḷaṇaṇī (author not named), 62; written independently, 72.
- Pācittiyakaṇḍaṭṭ second section of Vinaya, 55.
- Pāṭimokkhavivarāṇa (author not named); written independently, 75.
- Pāṭimokkhavisodhanī by Saddhammajotipāla, 64.
- Pāṭimokkhasaṅkhāyamātikā Aṭṭhakathā on (see Kaṅkhāvitaraṇī).
- Pādhiyavagga third section of Dīghanikāya, 56.
- Peṭakopadesa by Mahākaccāyana, 59.
- Petavatthuṭ seventh book of Khuddakani-kāya, 57.
- Aṭṭhakathā on ṭṭ (see Vimalavilāsini).
- Poṭṭhaka The Dhammakhandhas put into writing, in Laṅkā, by eminent saints, in reign of Saddhātissa, son of Vaṭṭagāmani, 76.
- Merit acquired by those who make copies or gifts of MSS., 78, 79.
- Bālacittapabodhana* (or °pabodhanī) (author not named), 65; written independently, 75;
- Bālapabodhana Ṭīkā on (author not named), 65; written independently, 75. (P.)

¹ In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).

Bālāvatāra* by Vācissara, 62; written at the request of the three theras—Sumaṅgala, Buddhamitta, and Mahākassapa, or of two upāsakas—Dhammakitti and Aniccabhātu, 71.

Buddha (see Dhammakkhanda).

Buddhaghosa (a) (Mahā°) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumaṅgalavilāsini, Papañcasūdanī, Sāratthapakāsanī, Manorathapūraṇi, Samantapāsādikā, Paramatthakathā Kaṅkhāvitarāṇi, Dhammapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khuddakapāṭha-aṭṭhakathā, Suttanipātā aṭṭhakathā, Apadāna aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.

Buddhaghosa (b) (Culla°) ācariya author of two treatises, 63; (see Jātattagīnidāna and Sotattagīnidāna), 63; native of Laṅkā, 67.

(See also Paramatthakathā.)

Buddhaghosācariyanidāna (author not named), 65; written independently, 75.

Buddhadatta, author of four books, 59 (see Vinaya-
vinicchaya, Uttaravinicchaya Abhidhammāvātāra Madhuratthavilāsini); native of Jambudīpa, 66.

Buddhanāga, author of Vinayatthamañjūsā, 61; native of Laṅkā, 67.

Buddhapaṇāmagāthā (plur.), gathās, including Atitānāgatāpaccuppannabuddhavaṇṇanāgāthā; Asītimahāsāvaka-
vaṇṇanā° Navahāraguṇavaññanā°, 66.

Buddhavandanāgāthā (plur.), twenty-eight gāthās, including Ovādagāthā, Dānasatthari, Sīlasatthari, Sabbadānavāṇṇanā, Anantabuddhavaṇṇanāgāthā, 66.

- Buddhapiya ācariya, author of *Sāratthasaṅgaha*, 72; native of Laṅkā, 67.
- Buddharakkhita ācariya, author of (2) *Jinālaṅkāra* (ṭikā), 72; native of Laṅkā, 67.
- Buddhavaṁsa, † by Kassapa, 61.
- (1) *Aṭṭhakathā* on (see *Madhuratthavilasini*).
- (2) *Ṭikā* on (see *Paramatthadīpani*).
- Buddhasiri (thera) (see *Samantapāsādikā*).
- Buddhasiha (thera) (see *Madhuratthavilasini*).
- Bodhivaṁsa * (author not named),¹ 61; written independently, 70.
- Bhaddanta (thera) (see *Manorathapūraṇi*).
- Bhummaniddesa (author not named), 65; written independently, 75.
- Bhummasaṅgaha (author not named), 65; written independently, 75.
- Magadhabhūta, by Vepulla, 74.
- Ṭikā on, 63, 73.
- Maṅgalasutta, * † included in first (Sutta) Aṅga, 57.
- Majjhima-Nikāya, ** †† divided into three "fifties" (*Mūlapaṇṇāsa*, *Majjhimpapaṇṇāsa*, *Uparipaṇṇāsa*), containing 152 suttas, 56.
- Maṇidīpa anuṭikā, by Ariyavaṁsa, on *Dvāra-kathā*, 65; written independently, 75.
- Maṇisāramañjūsā navānuṭikā, by Ariyavaṁsa, on *Abhidhammatthasaṅgahaṭṭikā*, 65; written independently, 75.
- Madhuratthavilasini aṭṭhakathā, by Buddhadatta, on *Buddhavaṁsa*, 60; written at request of the thera Buddhasiha, 69.
- Madhurasavāhiniṇi pakaraṇa, by Raṭṭhapāla, 63 written independently, 72.

¹ Title of printed text is Mahābodhivaṁsa.

- Manorathapūranī aṭṭhakathā, by Buddhaghosa, on Aṅguttaranikāya, 59; written at request of the thera Bhaddanta and of an Ajīvaka, 68.
- Manohārapakaraṇa, by Dhammasenāpati, 63; written independently, 73.
- Mahā-aṭṭhakathā (author not named), written independently, 68.
- Mahāaṭṭhakathācariya, native of Laṅkā (see last), 66.
- Mahākurundikācariya, author of Kurundīgandha; native of Laṅkā, 66.
- Mahāṭīkāṭīkā, by Vimalabuddhi, on Nyāsapakaraṇa, 63; written independently, 72.
- Mahādīpanī, (author not named), 65; written independently, 75.
- Mahānāma (a), author of Saddhammapakāsani, 61; native of Laṅkā, 66.
(Culla) or (Nava).
- Mahānāma¹ (b), author of Mahāvamsa and Cullavamsa, 61; native of Laṅkā, 66; author of Navavamsa, 70.
- Mahāniddeśa Aṭṭhakathā on (see Saddhammaṭṭhitika and Saddhammapajotikā).
- Mahānirutti, by Kaccāyana, 59.
- Mahāniruttisaṅkhepa, by a pubbācariya (not named), 60; written independently, 70.
- Mahānissara (?) occurs (in one list only) among books written by Ariyavamsa, 65.
- Mahāpaccariya, by a gandhācariya (not named), 59; written independently, 68; Aṭṭhakathā on (author not named), 68; written independently, 68.
- Mahāpaccarikācariya (see last), native of Laṅkā.
- Mahāpuṇṇama sutta (see Vedalla).
- Mahāvamsa* pakaraṇa, by (b) Mahānāma, 61; written independently, 70.

¹ Cullanāma in text, p. 66.

- Mahāvessantarajātaka; †
 (1) Navaatthakathā on (author not named), 65;
 written independently, 75.
 (2) Vivaraṇa (author not named), 65; written in-
 dependently, 75.
- Mahāsāmī¹ ṭikā, by Vācissara on Subodhālam-
 kāra, 62; written independently, 71.
- Mahāsārapakāsānī (author not named), 65; written
 independently, 75.
- Mātikatthadīpanī, by Saddhammajotipāla, 64;
 written independently, 74.
- Milindapaṇḥavaṇṇanā (author not named), 65;
 written independently, 75.
- Medhaṅkara ācariya, author of Lokadīpakasāra,
 64; native of Jambudīpa, 67.
- Mukhamattasāra pakaraṇa, by Guṇasāgara, 63;
 written independently, 73.
 Ṭikā on, by the same author, 63; written at request
 of King Kyacvā's guru, 73.
- Mukhamattadīpanī, by Vimalabuddhi, 60; written
 independently, 70. (Par.)
- Mūlaṭīkā ṭikā, by Ānanda on the Sattābhiddham-
 magandhaṭthakathā, 60; written at re-
 quest of the thera Buddhahitta, 69.
- Mūlasikkhā * † ṭikā (author not named), 61; written
 independently, 70.
 Ṭikā on, by Vācissara, 62; written independently, 71.
- Moggallāna (a) ācariya, author of Moggallānabyā-
 karaṇa, 61; native of Laṅkā, 67.
- Moggallāna, (Culla) or (Nava) (b). author of Abhi-
 dhānappadīpika, 62; native of Laṅkā, 67.
- Moggallānabyākaraṇa, * by Moggallāna, 61;
 written independently, 70.
 Ṭikā on, by Vācissara, 62; written at request of
 three theras and an upāsaka, 71. (Par.)

¹ On p. 71, Mahāsīmā.

- Yamaka sixth pakaraṇa of Abhidhamma, 55.
- Yogavinicchaya, by Vācissara, 62.
- Raṭṭhapāla, author of Madhurasavāhinī, 63; native of Laṅkā, 67.
- Ratanasutta contained in first (Sutta) Aṅga, 57.
- Rāhula (thera) see Sumanakuṭavannaṇā).
- Rūpasiddhi* pakaraṇa, by Dīpanikara, 60. (Par.)
Tikā on, by same author, 60; written independently, 70.
- Rūpārūpavibhāga, by Vācissara, 62; written independently, 71. (Ran.)
- Laṅkadīpikācariya (plur.)

LIST ON PP. 66-67 OF TEXT AS FOLLOWS :

- (1) Mahāaṭṭhakathācariya.
- (2) Mahāpaccarikācariya.
- (3) Mahākurundikācariya.
- (4) } Two other ācariyas.¹
- (5) }
- (6) Mahānāma.
- (7) Another ācariya.
- (8) Cullanāma.
- (9) Upasena.
- (10) Moggallāna.
- (11) Saṅgharakkhita.
- (12) Vācissara.²
- (13) Vuttodayakācariya.
- (14) Dhammapāla.
- (15) } Two other ācariyas.
- (16) }
- (17) Anuruddha.
- (18) Khema.

¹ The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.

² A Vācītassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.

- (19) Sāriputta.
 (20) Buddhanāga.
 (21) Cullamoggallāna.
 (22) Sumaṅgala.
 (23) Buddhapiya.
 (24) Dhammakitti.
 (25) Medhamkara.
 (26) Buddharakkhita.
 (27) Upatissa.
 (28- } Twenty others.
 47) }
 (48) Saddhammacāra.
 (49) Deva.
 (51) Cullabuddhaghosa.
 (52) Sāriputta.
 (53) Raṭṭhapāla.¹

Liṅgattavivaraṇa pakaraṇa, by Subhūtacandana, 63; written independently, 72.

Liṅgattavivaraṇapakāsaka (or °pakāsana), by Ñānasāgara, 63; written independently, 73.

Liṅgattavivaraṇaṭīkā, by Uttama, 63.

Liṅgattavivaraṇavinicchaya (author not named), 65; written independently, 75.

Līnatthapakāsiniṭīkā (1), by Dhammapāla on the Aṭṭhakathās of the four Nikāyas, 60; written independently, 69.

Līnatthapakāsiniṭīkā (2) ṭīkā, by same author, on Jātaka-aṭṭhakathā, 60; written independently, 69.

Līnatthapakāsiniṭīkā (3) ṭīkā on Kaṅkhāvitaraṇī (author not named), 62; written independently, 72.

¹ In text fifty-one acariyas, p. 67. One MS. omits (15) and (16).

- Līnattavaṇṇanā anuṭikā, by Dhammapāla on (ṭikā on), Abhidhammaṭṭhakathā, 60; written independently, 69.
- Lokadīpakasāra pakaraṇa, by (Nava) Medhaṅkara, 64; written independently, 74. (I.O.)
- Lokanīti* (author not named), 65; written independently, 75. (I.O.)
- Lokapaññatti (author not named), 62; written independently, 72.
- Lokuppatti pakaraṇa, by Aggapaṇḍita, 64; written independently, 74.
- Vajira (see Jambudīpikācariya and Atthabyāk-khyāna).
- Vajirabuddhi (a) (Mahā) ācariya, author of Vinaya-gaṇḍhi, 60; native of Jambudīpa, 66.
- Vajirabuddhi (b) (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.
- Vaṇṇanīti, by Kaccāyana, 59.
- Vācissara ācariya, author of 18 books, 62; native of Laṅkā, 66 (see (1) Mahāsāmi, (2) Vuttodayavivaraṇa, (3) Sumaṅgalapasādani, (4) Sambandhacintāṭṭikā, (5) Bālāvātara, (6) Moggallānabyākaraṇaṭṭikā, (7) Pañcikā ṭikā, (8) Yogavinicchaya, (9) Vinayavinicchaya ṭikā, (10) Uttaravinicchayaṭṭikā, (11) Nāmarūpapariccheda ṭikā, (12) (Saddatthassa) Padarūpavibhāvana, (13) Khemapakaraṇa-ṭikā, (14) Sīmālaṅkārā, (15) Mūlasikkhā-ṭikā, (16) Rūpārūpavibhāga, (17) Paccayasamaṅgaha, (18) Saccasamaṅkhepa-ṭikā).
- Vidadhimukhamaṇḍana (or omukkhamaṇḍana).
- Ṭikā on, by Vepullabuddhi, 64; written independently, 75.
- Vinaya piṭaka, 55.

- (1) Aṭṭhakathā on (see Samantapāsādikā).
 (2) Ṭikā on (see Sāratthadīpanī).
 Vinayagaṇḍhi (pañcavinaya) pakaraṇa, by (Mahā) Vajirabuddhi, 60; written independently, 70.
 Vinayatthamañjūsā ṭikā, by Buddhānāga on Kaṅkhāvitarāṇī, 61; written at request of the thera Sumedha, 71.
 Vinayavinicchaya, by Buddhadatta, 59; written at request of his pupil the thera Buddhasīha (or Sumati), 69. (Col.)
 Ṭikā on by Vācissara, 62. (Col.)
 Vinayasamgaha pakaraṇa, by Sāriputta, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
 Ṭikā on, by same author, 61; written at request of same, 71.
 Vinayasamuṭṭhānadīpanī pakaraṇa, by Saddhammajotipāla; written at request of his guru the Saṅghatthera, 74.
 Vibhaṅga second pakaraṇa of Abhidhamma, 55.
 Vibhattikathā¹ (author not named), 65; written independently, 75. (Col., Ran.)
 Vimatichedanī pakaraṇa, by Kassapa, 60; written independently, 70.
 Vimalabuddhi (a) ācariya, author of Mahāṭikā on Nyāsa, 63; author of Mukhamattadīpanī, 70.
 Vimalabuddhi (b) (Nava), author of Abhidhammapaṇṇarasatṭhāna,² 64; native of Jambudīpa, 67; wrote at Panyā, 67.
 (Culla) Viṅalabuddhi (see Atthabyākkyāna).
 Viṅalavilāsini aṭṭhakathā by Dhammapāla on Viṅānavatthu,³ 60; written independently, 69.

¹ Vibhatyattha*? See B.M. Catalogue (1876) under Moggallāna. ² See Vepullabuddhi.

³ The Commentary on Petavatthu bears the same title (see E. Hardy's *Ein Beitrag*, &c.)

- Vimānavatthu † fifth book of Khuddaka-Nikāya, 57.
- Atṭhakathā on (see Vimalavilāsini).
- Visuddhimagga * by Buddhaghosa, 59; written at request of Saṅghapāla, 68.
- (1) Tīkā on (see Paramatthamañjūsā).
- (2) Cullaṭīkā on (author not named), 62; written independently, 72 (Par.).
- Visuddhimaggagaṇḍhi (author not named), 62; written independently, 72.
- Viṣati-ovāda-gāthā written in Laṅkā, 66.
- Vedalla-aṅga †† ninth in list of Aṅgas, 57. Contains Cullavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapaṇha, Saṅkhārabhājanīya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhi, 57.
- Vepullabuddhi (Nava) author of six¹ books, 64 (see Saddasāratthajālīnī-ṭīkā Vuttodaya-ṭīkā, Paramatthamañjūsā, Dasagaṇḍhivaṇṇanā, Vidadhimukhamañḍanaṭīkā²) native of Jambudīpa, 67.
- Veyyākaraṇa-aṅga third in list of nine Aṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Aṅgas, 57.
- Vuttodaya pakaraṇa * by Vuttodayakāra, 61 (Saṅgharakkhita, 71); written independently, 71 (I.O., Col.). Tīkā on (see Vepullabuddhi) (Par.).
- Vuttodayakāra a Laṅkadīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandhacintā, Khuddasikkhānavāṭīkā,³ 61.

¹ On p. 75 five books (Pañcapakarana).

² According to one MS. (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).

³ According to one MS. only.

- Sakaṭasaddattha 71 (see Pañcīkā).
- Sakkapaṇḥa-sutta (see Vedalla).
- Sakkābhīmata (author not named), 65; written independently, 75.
- Sagātha-vagga † First section of Saṃyutta-Nikāya, 56; included in second (Geyya) Aṅga, 57.
- Saṅkhaṇḍa (thera) (see Uttaravinicchaya).
- Samkhārabhājanīya-sutta included in ninth (Vedalla) Aṅga, 57.
- Samkhepavaṇṇanā navaṭīkā, by Saddhammajotipāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,¹ 74 (I.O.).
- Saṅghapāla (thera) (see Visuddhimagga and Jinālamkāra).
- Samgharakkhita ācariya author of Subodhālamkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).
- Saṃyutta-Nikāya †† ** divided into five vaggas, containing 7,762 suttas, 56.
- (1) Aṭṭhakathā on (see Sāratthapakāsanī).
- (2) Tīkā on (see Līnatthapakāsanī).
- Saccasaṅkhepa by Culladhammapāla, 60; written independently, 70.
- Saccasaṅkhepavivaraṇa (author not named), 65; written independently, 75.
- Saddattha see Vācissara, 62.
- Saddatthabhedacintā pakaraṇa by Saddhammasirī, 63; written independently, 72 (Par.).
- (1) Mahāṭīkā on, by Abhaya, 63; written independently, 73 (Par.).
- (2) Majjhimaṭīkā on (author not named), 63; written independently, 73.

¹ In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Samkhepavaṇṇanā in Laṅkā.

- (3) *Navatīkā* on (author not named), 63; written independently, 73.
- Saddatthabhedacintāvivaraṇa* (author not named), 65; written independently, 75 (I.O).
- Saddanīti* pakaraṇa by Aggavaṁsa, 63; written independently, 72.
- Saddabindu* * pakaraṇa by King Kyacvā¹ (or his guru); written independently; 63, 73 (Col.).
- Saddavutti* *Navatīkā* on (author not named), 65; written independently, 75.
- Saddavuttipakāsana* pakaraṇa by Saddhammaguru, 64; written at request of a certain bhikkhu, 73.
- Ṭīkā* on, by Sāriputta, 64; written independently, 73.
- Saddavutti* *vivaraṇa* (author not named); written independently, 75.
- Saddasāratthajālinī* by Nāgita, 74; written independently, 74.
- Ṭīkā*² on, 64; written in Panyā at request of the king's guru the Saṅgharājā, 74.
- Saddhammaguru ācariya*, author of *Saddavuttipakāsana*, 64; native of Jambudīpa, 67; guru to King Kyacvā, 67.
- Saddhammacāra ācariya*, native of Laṅkā, 67.
- Saddhammajotipāla* author of eight books, 64 (see (1) *Mātikatthadīpanī*, (2) *Sīmālaṅkāra-ṭīkā*, (3) *Vinayasamuṭṭhānadīpanī*, (4) *Gandhasāra*, (5) *Paṭṭhānagaṇanānaya*, (6) *Saṅkhepavaṇṇanā*, (7) *Suttaniddesa*, (8) *Pāṭimokkha-visodhanī*) wrote the seven treatises at Pukkāma and the *Saṅkhepavaṇṇanā* in Laṅkā, 74.

¹ According to one MS. this work and *Paramatthabindu* pakaraṇa were written by the king's guru, 73.

² Name of author (on p. 64 of text) *Vepullabuddhi*; on p. 74 *Vimalabuddhi*.

- Saddhammaṭṭhitikā Aṭṭhakathā, by Upasena, on Mahāniddesa, 61; written at request of the thera Deva, 70 (see also Saddhammapajjotikā).
- Saddhammapakāsānī aṭṭhakathā, by Mahānāma, on Paṭisambhidāmagga, 61; written at request of the upāsaka Mahānāma, 70 (Col.).
- Saddhammapajjotikā aṭṭhakathā on Mahāniddesa, 70 (called Saddhammaṭṭhitikā on p. 61).
- Saddhammapāla a Jambudīpikācariya, 67.
- Saddhammapālinī (or °pālana) (author not named), 65; written independently, 75.
- Saddhammasirī ācariya, author of Saddatthabhedacintā, 63; (also called Dhammasirī, 72).
- Saddhammopāyana (author not named), 65; written independently, 75.
- Sabbadānavañṇanā gāthā, 66.
- Samantapāsādikā †† aṭṭhakathā by Buddhaghosa on the Vinaya, 59; written at request of the thera Buddhasirī, 68.
- Samantapāsādikavivaraṇa (author not named), 65; written independently, 75.
- Sampapañcasatti (or Sammapañcasatti) by Dīpaṅkara, written independently, 70 (on p. 60 Summapañcasutta).
- Sambandhacintā by Vuttodayakāra, 61 (Par.)
Ṭīkā on by Vācissara, 62; written at request of three theras and an upāsaka, 71 (Par.).
- Sambuddhe gāthā, 65; 75.
- Sam mādiṭṭhi-sutta † included in ninth (Vedalla) Aṅga, 57.
- Salāyatana-vagga † third section of Saṃyutta-Nikāya, 56.
- Sāratthadīpanī (I) ṭīkā, by Sāriputta, on Vinaya-aṭṭhakathā, 61; written at request of Parakamabāhu, King of Laṅkā, 71.

- (2) Sāratthadīpanī (author not named), 65; written independently, 75 (Col.).
- Sāratthapakāsanī aṭṭhakathā, by Buddhaghosa, on Saṃyutta-Nikāya, 59; written at request of the thera Jotipāla, 68.
- Ṭikā on (see Līnatthapakāsinī).
- Sāratthamañjūsā nava ṭikā, by Sāriputta, on Aṅguttara-aṭṭhakathā, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
- Sāratthasaṅgaha* †† by Buddhapiya; written independently, 72.
- Sīmālaṅkāra by Vācissara, 62; written independently, 71.
- Ṭika on, by Saddhammajotipāla, 64; written independently, 74.
- Sīlakkhandhavagga† part of Suttantapiṭaka, 55; first section of Dīgha-Nikāya, 56.
- Sīlasatthari gāthā, 66.
- Sīhalaṅkatthu (author not named), 62; written independently, 72.
- Sutta-aṅga first in the list of nine Aṅgas, 57; consisting of (Ubhato vibhaṅga, Niddesa, Khandhaka, Parivāra, Suttanipāta, Maṅgalasutta, Ratanasutta, Nālakasutta, Tuvaṭṭakasutta, &c.).
- Suttanta piṭaka,** †† consisting of all discourses of the Buddha, 55.
- Suttaniddesa (on Kaccāyana), by Saddhammajotipāla, 64; written at request of his pupil Dhammacārī, 74.
- Suttanipāta* † fifth book of Khuddaka-Nikāya, 57; included in Sutta-aṅga, 57.
- Aṭṭhakathā on, by Buddhaghosa, written independently, 68.
- Suddhikagāthā included in Gāthā-aṅga, 57.
- Subodhālaṅkāra pakaraṇa, by Saṅgharakkhita, 61; written independently, 70 (Col.).

- (1) Tīkā on (see Mahāsāmi).
 (2) Navaṭīkā on (author not named), 62; written independently, 72.
- Subhūtacandana ācariya, author of Liṅgatthavi-
 varaṇa, 63; native of Jambudīpa, 67.
- Sumaṅgala ācariya, author of two treatises, native of
 Laṅkā, 67 (see Abhidhammatthavikā-
 sanī and Abhidhammatthavibhāvanī).
 (See also Sumaṅgalapasādanī).
- Sumaṅgalapasādanī nava ṭīkā by Vācissara on
 Khuddasikkhā, 62; written at request of
 the thera Sumaṅgala, 71 (Par.).
- Sumaṅgalavilāsini†† aṭṭhakathā by Buddhaghosa,
 on Dīgha-Nikāya, 59; written at request of
 the Saṅghathera Dāṭṭha, 68.
- Sumati (thera) (see Abhidhammāvātāra).
- Sumanakūṭavaṇṇanā¹ pakaraṇa, by Deva,² 63;
 written at request of the thera Rāhula, 72.
- Sumahāvātāra (author not named), 62; written
 independently, 72.
- Sumedha (a thera) (see Vinayatthamañjūsā).
- Summapaṅcasuttī (see Sampapaṅcasatti).
- Sotattagīnidāna (or Sotattagimahānidāna)
 pakaraṇa by Cullabuddhaghosa, 63; written
 independently, 72.
- Sotappamālinī (or °ppahālinī) (author not
 named), 62; written independently, 72 (Col.).
- Somanassañāna† gāthās, included in Udāna-
 āṅga, 57.
- Hatthasāra (author not named), 65; written inde-
 pendently, 75.

¹ (Sic). Samantakuṭavaṇṇanā? ² On p. 72 Vācissara.

II.

PLACES AND KINGS MENTIONED IN CONNECTION WITH THE HISTORY OF THE BOOKS.

Numbers in brackets refer to pages of the Text (Pali Text Society's Journal, 1886).

Arimaddana (nagara) see Jambudīpikācariya (67).

Avantipura see Ariyavaṁsa (67).

Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiñcipura (nagara) see Jambudīpikācariya (67).

Kyacvā (?) (rājā) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rājā) see Mahākaccāyana (66).

Jambudīpa see Jambudīpikācariya (66, 67, 74).

Duṭṭha-gāmanī (rājā) see verses (77).

Dhammamaṇḍapa see Dhammakkhanda (76).

Pakudha (nagara) In MSS. also Pakuva° and Makuva°. see Udumbara (65, 75).

Panyā (nagara) see (Nava) Vimalabuddhi (67).

Pukkāma (nagara) also Mukkā° in one MS. See Jambudīpikācariya (67) and Saddhammajotipāla (74).

Parakkama-bāhu (rājā) see Saṁkhepavaṇṇanā (74), Sāratthadīpanī (71), Sāratthamañjūsā (71).

Rājagaha see Dhammakkhanda (76).

Laṅkādīpa see Laṅkādīpācariya (67, 75) Saṁkhepavaṇṇanā (74) Poṭṭhaka (76).

Vatṭagāmaṇi (rājā) see Poṭṭhaka (76).

Vebhāra (pabbata) see Dhammakkhanda (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).

Sihāsūra (rājā) see Abhidhānapadīpikāṭīkā (73),
Kolaḍhajana-ṭīkā (73), Daṇḍipaka-
raṇa magadhābhūta-ṭīkā (73).

III.

LIST OF WORKS IN GANDHAVAMSA APPEAR- ING WITHOUT NAMES OF AUTHORS.

- (1) Abhidhammagāṇḍhi, 62.
- (2) Ṭīkā (2) on Abhidhammatthasaṅgaha,
65.
- (3) Abhidhammatthasaṅgahavivaraṇa,
65; 75.
- (4) Abhidhammatthasaṅgahaṭīkāviva-
raṇa, 65; 75.
- (5) Okāsalokasūdanī, 62; 72.
- (6) Kaccāyanasāravivaraṇa, 65; 75.
- (7) Kārikā-ṭīkā, 65; 75.
- (8) Kāyavirati, 65; 75.
- (9) Mahā Kurundī-gandha, 59; 68.
- (10) Aṭṭhakathā on Kurundī, 59.
- (11) Porāṇa-ṭīkā on Khuddasikkhā, 61; 71.
- (12) Gatipakaraṇa, 65; 75.
- (13) Gūḷhattha ṭīkā, 63; 73.
- (14) Catubhāgaṭṭhakathāvivaraṇa, 75.
- (15) Catubhāṇavāra-aṭṭhakathā, 65; 75.
- (16) Caturārakkha-aṭṭhakathā, 65; 75.
- (17) Jinālamkāra-Navaṭīkā, 65; 75.
- (18) Jotanā, 65; 75.
- (19) Ñeyyāsandati, 62; 72.
- (20) Ñeyyāsandati-ṭīkā, 62; 72.

- (21) Tathāgatuppatti, 62; 72.
 (22) Thūpavaṁsa, 70.
 (23) Dasavatthu, 65; 75.
 (24) Dīpavaṁsa, 61; 70.
 (25) Dhammacakkasutta-nava aṭṭhaka-
 thā, 65; 75.
 (26) Dhammapadīpaka, 62; 72.
 (27) Dhammānusāraṇī, 62; 72.
 (28) Nalātadhātuvaṇṇanā, 62; 72.
 (29) Nirutti, 65; 75.
 (30) Nirutti-mañjūsā, 60; 70.
 (31) Nettipakaraṇagaṇḍhi, 62; 72.
 (32) Pañcagativāṇṇanā, 65; 75.
 (33) Pañcapakaraṇa-anuṭīkā, 64; 75.
 (34) Paṭipattisaṅgaha, 62; 72.
 (35) Paṭisambhidāmaggaṭṭhakathāgaṇḍhi,
 61.
 (36) Paṭhamasambodhi, 65; 75.
 (37) Paramatthakathāvivaraṇa, 65; 75.
 (38) Pasādajananī, 62; 72.
 (39) Pāṭimokkhavivaraṇa, 75.
 (40) Bālacittapabodhana, 65; 75.
 (41) Bālapabodhana-ṭīkā, 65; 75.
 (42) Buddhaghosācariyanidāna, 65; 75.
 (43) Bodhivaṁsa, 61; 70.
 (44) Bhummaniddesa, 65; 75.
 (45) Bhummasaṅgaha, 65; 75.
 (46) Mahādīpanī, 65; 75.
 (47) Mahāniruttisaṅkhepa, 60; 70.
 (48) Mahāpaccariya-aṭṭhakathā, 68.
 (49) Mahāvessantarajātaka-navaaṭṭha-
 kathā, 65; 75.
 (50) Mahāvessantarajātaka vivaraṇa, 65; 75.
 (51) Mahāsārapakāsani.
 (52) Milindapaṇha vaṇṇanā, 65; 75.
 (53) Mūlasikkhā-ṭīkā, 61; 70.
 (54) Liṅgatthavivaraṇavinicchaya, 65; 75.

- (55) (3) Līnatthapakāsini, 62; 72.
 (56) Lokanīti, 65; 75.
 (57) Lokapaññatti, 62; 72.
 (58) Vibhattikathā, 65; 75.
 (59) Visuddhimagga-Cullaṭṭikā, 62; 72.
 (60) Visuddhimagga gaṇḍhi, 62; 72.
 (61) Sakkābhimata, 65; 75.
 (62) Saccasaṃkhepavivarāṇa, 65; 75.
 (63) Saddatthabhedacintā majjhima-ṭṭikā, .
 63; 73.
 (64) Saddatthabhedacintā nava ṭṭikā, 63; 73.
 (65) Saddavutti-navaṭṭikā, 65; 75.
 (66) Saddavuttivivarāṇa, 75.
 (67) Saddhammapālinī, 65; 75.
 (68) Saddhammopāyana, 65; 75.
 (69) Samantapāsādikavivarāṇa, 65; 75.
 (70) Sāratthadīpanī (2), 65; 75.
 (71) Sīhaḷavatthu, 62; 72.
 (72) Subodhālaṃkāra-navaṭṭikā, 62; 72.
 (73) Sumahāvātāra, 62; 72.
 (74) Sotappamālinī, 62; 72.
 (75) Hatthasāra, 65; 75.

[In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavamsa.]

Persecution of the Buddhists in India.¹

HUAN THSANG, in Book IV. of his travels (Julien l. 196 ; Beal l., 171), says that Mahirakula, King of Kashmīr, in his invasion of Gandhāra (which we may date approximately about 300 A.D.), overthrew the Buddhist Topes, destroyed the monasteries, and put to death six myriads of the population of that then Buddhist country ; and Wong Pu, who wrote at the end of the seventh century, refers to the same events, when he says (Beal's "Catena," p. 139), "The end was the streams of the Sweti overflowing with blood."

Beal calls this a persecution. But the invasion of a country, however cruelly carried out, cannot rightly be so called. The murder and ruin attributed to the victor in this case were done after he had conquered and taken and killed his opponent, and annexed his kingdom. It was technically speaking his own subjects whom he slaughtered, and they were Buddhists. But the Rāja Tarangiṇī, which also describes the king as a monster, and says (I. 312) that he put to death three millions of people, says nothing about his motive being religious. On the contrary, his own ministers are described as Buddhists ; and the account given, even if true in the main, is evidence not of persecution, but of fiendish cruelty. Possibly the man was mad ; and when fuller accounts are accessible it may turn out that there was a persecu-

¹ An abstract of this paper was read at the Paris Congress of Orientalists, 1897.

tion. On the facts before us we must conclude there was not.

The beautiful story of Puṇṇa (*Saṃyutta* IV. 61; *Divyāvadāna*, 38) shows only that the Sūna-parantakas were people likely to treat violently, and even to put to death the propagators of new doctrines. Their behaviour reminds us of the verse in the *Saddharma Puṇḍarīka* (X. 25)—

“Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.”

The victim himself might very likely call this persecution; but the historian will require a more strict use of the term.

We come perhaps nearer to this in the story told in the *Dāthāvansa* (*P.T.S.J.*, 1884, II. 94, and IV. 13) of the enmity stirred up in a Hindu monarch's heart by the *Nigaṇṭha's* statement that his neighbour *Guhasīva*, “reviling the gods, is worshipping the bone of a dead body.” When the monarch sent an army to bring the bone, his ambassador (and afterwards the king himself) is converted. But other enemies arise, and *Guhasīva* dies fighting for the relic (IV. 20), which is safely taken away to Ceylon. Even this, though it may amount to a religious war, is scarcely persecution.

Then we have the references to Śaśānka, King of Bengal, who is said by *Huan Thsang* (*Julien* 1. 349, 422; *Beal* 2. 42, 91) not only to have destroyed the Bo Tree and replaced the image of the Buddha by one of *Maheśvara*, but to have overthrown and destroyed the religion of Buddha, and dispersed the Order. But though he cannot have reigned very long before the time when the pilgrim was in India (see *J.R.A.S.*, 1893, p. 147), no details are given; however great Śaśānka's enmity to Buddhism may have been, we have no certainty that he actually persecuted the followers of that religion.

Then we have the account of *Pushyamitra* (described as the sixth in succession to *Asoka* and the last of the

Mauryas), as given in the Divyāvadāna, p. 433, 434. Here we come at last to what is represented as a veritable persecution. The king, it is said, not only determined to root out the religion of the Buddha, and destroyed the monasteries, but issued a proclamation that whoever should bring him the head of a *śramaṇa* should receive one hundred Dināras, and began to slay the Arahats. But the author of that passage admits that the persecution soon stopped, and in the absence of any confirmation of the legend we may be allowed even here to reserve our judgment.

The passage is interesting as giving us a date, or at least a king's reign, after which the Divyāvadāna (or rather the Asokāvadāna in which the passage occurs, for the different Avadānas in the collection are of different dates) must have been put into its present shape.

Pushyamitra is supposed to have killed the last Maurya (whose army he commanded), and to have founded the Sunga dynasty in the second century B.C.; but the only authority for this is the tradition preserved (with inconsistent details) in the Purāṇa lists of kings.¹ These are, in their present form, several centuries later than our text, with which they could be reconciled only by supposing that Pushyamitra claimed to be a Maurya. But if the claim be admitted, he was still not the last of them.

Finally, there is the account of the supposed persecution by Sudhanvan brought about, at the instigation of Kumārila Bhaṭṭa, in the first half of the eighth century. This is described in the first canto of the Śankara Dig Vijaya ascribed to Mādhava; and also in the other Śankara Vijaya ascribed to Ānandagiri. The king is there said to have issued a proclamation that he would put to death any servant of his who did not kill the Buddhists. Nothing is, however, said as to whether the proclama-

¹ They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.

tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himālaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.¹

The only other evidence I have been able to find is that of the state of the Buddhist monuments throughout India. Throughout the wide extent of that huge continent from Kabul down to Bengal, and southwards through the Dekkan to Ceylon, the Buddhist dāgabas and vihāras are in ruins. On excavating at Sarnath Major Kitto found so many signs of fire and deliberate destruction that he came to the conclusion that "all has been sacked and burnt, priests, temples, idols together, and this more than once."² And elsewhere, as I have myself witnessed in Ceylon, there are similar proofs of violence. But in the Ceylon case, where the chronicles give us fairly full accounts, it is clear that the Tamil invaders and destroyers were rather searching for treasure than seeking to destroy a rival religion, and the ordinary motives of vulgar warfare are sufficient to explain all their actions.³ Religious animosity may have embittered the war, and played its part in the violence that followed after the victory won by overwhelming numbers. But

¹ See Telang's *Mudrārākṣasa*, Intro., pp. xlvi.iii.-liii., and the *Journal of the Bombay Branch R.A.S.*, 1892, pp. 152-155. Wilson, *Dict.*, xix.; Colebrooke, *Essays*, 1. 323.

² Cunningham, *Arch. Reports* 1. 121-128.

³ See especially Chapter 55, verse 21, and Chapter 80, verses 65-69.

this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

The Indian historians, however, give harrowing accounts of the brutality of the Muhammadans at Nālandā and elsewhere. At that ancient seat of learning they not only destroyed the buildings—without any military necessity—but burnt the books and murdered the unoffending students. It is impossible to deny in this case that religious rancour was as much to blame as mere ignorant savagery. And the signs of murder and arson at Sarnath are probably due to the same gentle hands.

There is nothing about persecution in the Pali Piṭakas. The murder of Moggallāna, at the instigation of Nigaṇṭhas, is described only in the "Dhammapada Commentary," (pp. 298 and following; compare J. 1. 391), and then as a case of individual crime. The assault on Angulimāla (M. 2. 96) had no religious motive. The dislike and contempt expressed by the ascetic Māgandiya to his Brahmin friend against the Buddha because "he spies out our sūtras" (M. 1. 502), meets with no sympathy from the Brahmin, and the ascetic himself is represented as soon afterwards changing his attitude. The tone of the Pāli books is throughout appreciative of the Brahmins, the word Brahmin is always used as a title of honour, and there is always dignity and courtesy on both sides in the constant intercourse between Brahmins and members of the Order.

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows

that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.¹

T. W. RHYS DAVIDS.

¹ The Mahāvansa (p. 128) tells of the tolerance of the Tamil conqueror Elāra towards the beliefs of his Buddhist subjects, and (pp. 232-235) of proceedings taken by Buddhist kings against heretics of the same faith. See also Chapter 78.

[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the *Fortnightly Review*, vol. xxvii., 1880, p. 821, which I am sorry I have not seen.]

Note on some of the Titles used in the Bhabra Edict of Asoka.

IN relating how Soṇa Kūtikaṇṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the

“ Śāila-gāthā muni-gāthā arthavadgīyāni ca
sūtrāni.”

The editors make the correction *arthavaggiyāni*, which is not much better.

Now the Piṭaka accounts of the same episode, preserved in the Vinaya, vol. i. p. 194 foll., and in Udāna, 5, 6, say that he then intoned the *Aṭṭhaka-vaggi-kāni*, and the Udāna adds the number of them, sixteen. This is the number of the poems that are included in the *Aṭṭhaka-vagga*, Book IV. of the Sutta Nipāta. It is so called because each of the poems 2, 3, 4, and 5 of the chapter in question consists of eight verses, and is entitled an *Aṭṭhaka*, an octave. The *vagga* in which they come is thence called the *Aṭṭhaka-vagga* (the Book of the Eights¹), and the sixteen poems in it are the *Aṭṭhakavaggi-kāni*, “belonging to the Book of the Eights.”

There can be but little doubt that the correct reading should be the corresponding word in Buddhist Sanskrit, *Aṣṭakavaggiyāni*—an expression which could be easily misunderstood and corrupted by authors or reciters or copyists no longer familiar with the Piṭakas.

¹ The singular occurs Saṃyutta 3. 12.

The preceding word, *muni gāthā*, is interesting as being the same as the expression used in Asoka's Babhra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The *Munigāthā* naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

The recurrence of Asoka's expression in this context, where *the next* word undoubtedly refers to a portion of the Sutta Nipāta, would in any case strengthen the case for the proposed identification, first put forward doubtfully by Professor Oldenberg (Vin. I. p. xl.). But when we find that *the preceding word also* refers, not only to the same collection, but to a single poem of it, the case is much strengthened.

Now the previous word is *Śailagāthā*, printed in the edition without a capital, as if it were not a name, and meant merely "stony verses," which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit *Śailagāthā*? *Śaila* would then not mean "stony," but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the *Śailagāthā* "may possibly be the same as the Pāli Sela Sutta." I would submit that there can really be no such doubt, any more than there can be at Divyāvadāna, p. 35, where the name follows after *s th a v i r a - g ā t h ā*, certainly the same as the famous collection called *Thera-gāthā* in the Pāli Piṭakas. Throughout the episode the Divyāvadāna gives a recen-

sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory. Burnouf (Introduction, &c., p. 248) was compelled to render Śailagāthā and arthavadgīyāni sūtrāni by "stances relatives aux diverses sciences"¹ and by "Sutras renfermans des sections relatives aux intérêts temporels." But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Śailagāthā = Sela Sutta, then why not Muni-gāthā = Muni Sutta, in the Edict as it does here?

That Asoka should lay so much stress on this short poem is only in harmony with the tenor of the whole context in the Edict. For he is not referring at all to books. The expression he uses is dhamma-paliyāyāni = pariyaṃyā, which Senart renders "morceaux religieux." As pointed out in my Milinda (vol. i. p. xxxviii), he is selecting seven passages only, just as a Christian emperor in a similar edict might have called upon his co-religionists to study and bear in mind the Psalm of the Good Shepherd, and the Sermon on the Mount, and the parable of the Prodigal Son, and other well-known and much-quoted passages.

The only one of Asoka's seven such passages hitherto identified with certainty is the Exhortation to Rāhula, beginning on the subject of falsehood, which is a short sutta called the Ambalaṭṭhika Rāhulovāda Sutta in Pāli, the text of which, first published by M. Senart, is now included in Trenckner's edition for the Pāli Text Society of the first volume of the Majjhima Nikāya. And now Professor Hardy has removed any doubts that may have remained as to the identification of Asoka's Anāgata-bhayāni with the passage bearing a similar title in

¹ So he derives śaila from śīla. Can any other instance of this use of the word be quoted?

the *Anguttara* (as Oldenberg suggested *loc. cit.*), by the publication of the text in his edition of vol. iii. of that *Nikāya*.

It is perhaps worthy of notice that the three out of the seven passages thus now identified are taken from three different *Nikāyas* out of the five, so that, whether intentionally or not, the passages selected cover a wide range.

I take this opportunity of congratulating the friends of the Pāli Text Society on the fact that so able a scholar and so rapid a worker as Professor Edward Hardy has undertaken to fill the place left vacant by the deeply lamented death of Dr. Morris. He has been kind enough to send me Buddhaghosa's Commentary on the *Anāgata-bhayāni*, and I add the text of this commentary so that readers may be better able to judge what was the kind of extract from the Scriptures that Asoka specially delighted to honour.

It is sufficient here to state that twenty such *anāgata-bhayāni*, "Disasters to come," are referred to—ten arising from outside and threatening hermits in the woods; ten arising from within the order and threatening all its members.

The former ten are the danger of death from snakes, &c., from disease, from wild animals, from robbers, from wild men; and the danger that old age or disease, or a famine or too great crowds of men, or dissensions in the Order, may interrupt the recluse's progress. All these should be merely a ground for renewed and timely efforts.

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those *suttas* that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.

We thus have four times five sections. And each one of the four is introduced by the phrase Pañc' imāni bhikkhave anagātabhayāni. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy's edition.

The suttas in the *Anguttara* are very short, and have no titles in the work itself. When quoted elsewhere titles are often given them. Thus the first ten of these suttas are in the *Sutta Sangaha* collectively called the *Āraññikānāgatabhaya Sutta* (see Oldenberg *loc. cit.*) Judging from the nature of the contents of the two passages identified for certain, it is probable that the other ten are the *Anāgata-bhayāni* referred to by Asoka.

With reference to the suggestion made by Oldenberg and myself in 1881 ("Vinaya Texts," 3. 149)—that the *Upatissa-pasina* means the passage giving the story of *Sāriputta's* (that is *Upatissa's*) question to *Assaji* which led to his, *Upatissa's*, conversion—it is perhaps worth now adding:—

1. That the passage is of the right length.
2. That it is likely to have been chosen as containing the celebrated verse, "Ye dhammā hetuppabhavā," &c.¹
3. That it is likely to have been chosen as being the story of the conversion of two men so famous as *Sāriputta* and *Moggallāna*.
4. That the name *Upatissa* is now known to have been much more familiarly known as the name of *Sāriputta* than was supposed. It occurs *M.* 1. 250, *Sum.* 1. 41, *Buddhavaṃsa* 26. 18, *Thera Gāthā*, 998, *Peta Vatthu*, II. 2. 7.
5. A short passage of this kind even when called a *Sutta* in one place, can also be called a *Pañha* in another.

¹ But this seems to Dr. Neumann, "Buddha's Reden," 1. p. 152, to be precisely a reason why it should *not* have been chosen, and he may be right. He would identify Asoka's passage with the *Ratha-vinīta Sutta* of the *Majjhima*.

So the Māgandiya Sutta of the Sutta Nipāta is referred to at S. 3. 12 as the Magandiya Pañha.

All this is not conclusive ; but it at least makes out a case which is worthy of consideration. Against it may be mentioned, as Hofrath Dr. Bühler pointed out to me, that Bunyiu Nanjio, in his Catalogue No. 1,152, gives the title of a Chinese tract, belonging to the Vinaya, and translated in the fourth century, which title he proposes to translate back into Sanskrit as Sāriputra-Pari-prcchā Sūtra. But Mr. Watters informs me that the original of this Chinese tract, whatever its title was, cannot have been known in Asoka's time, as it refers to the wholesale murders by Pushyamitra. I trust Mr. Watters may be induced to give us a translation of the little book, which also discusses the origin of the eighteen schools of the older Buddhism.

Text of Buddhaghosa's Commentary on the
Anāgata-bhayāni.

Sattame araṇṇakenāti¹ araṇṇa-vāsinā.

Appattassāti asampattassa jhāna-vipassanā-magga-phala-ppabhedassa visesappattiyā. Sesapadesu pi es' eva nayo.

Somamassa antarāyo ti so maṃ jīvitantarāyo ca brahmacariyantarāyo ca, puthujjana-kāle² kiriyaṃ karontassa saggantarāyo ca bhaveyya.

Handāti vavassaggatthe nipāto.

Viriyaṃ ārabhāmīti duvidhaṃ pi viriyaṃ karomi.

Satthakāti satthaṃ viya sandi-bandhacchedakā vātā.

Vāḷehīti kakkhaḷehi.

Mānavehīti corehi.

Katakammehi vā akatakammehi vā ti ettha corikaṃ katvā nikkhantā katakammā nāma, corikaṃ kātuṃ gacchantā akatakammā nāma. Tattha katakammā kammassa nipphannattā sattānaṃ gala-lohitaṃ gahetvā devatānaṃ baḷiṃ karonti, akata-kammā eva no kammam nippajjissatīti pathamataram karonti. Idaṃ sandhāya te maṃ jīvitā voropeyyun ti vuttaṃ.

Vāḷā amanussāti kakkhalā duṭṭhā yakkhādayo amannussā.

Aṭṭhame purā maṃ so dhammo āgacchatīti yāva so dhammo maṃ na upagacchati tāv' ahaṃ, puretaram eva viriyaṃ ārabhāmīti attho.

¹ So MS.

² MS. kāla.

Khīrodakī-bhūtā ti khīrodakaṃ viya bhūtā
ekī-bhāvaṃ upagata.

Piya-cakkhūhi ti metta-cakkhūhi.

Navame dhamma-sandosā vinaya-sandoso
ti dhamma-sandosena vinaya-sandoso hoti. Kathaṃ
pana Dhamme dussante vinayo dussati nāma. Samatha
vipassanā-dhammesu gabbhaṃ agaṇhantesu pañca-
vidho vinayo na hoti, evaṃ dhamme dussante vinayo
dussati. Dussilassa pana samvara-vinayo nāma hoti.
Tasmiṃ asati samatha-vipassanā gabbhaṃ na gaṇhāti
eva vinayo sandosena pi dhamma-sandoso veditabbo.

Abhidhamma-kathan ti uttama-dhamma-
kathaṃ.

Vedalla-kathan ti veda-paṭisaṃyuttaṃ nāṇa-
missa-kathaṃ.

Kaṇhaṃ dhammaṃ okkamamānā ti randha-
gavesitāya upārambha-pariyesana-vasena kālaka-
dhammaṃ okkamamānaṃ, api ca duṭṭha-attena puggalena
ghaṭṭento pi taṃ sanhaṃ dhammaṃ attano dahantā pi
lābha-sakkāratthaṃ kathentā pi kaṇhaṃ dhammaṃ
okkamanti yeva.

Gambhīrā ti pāli-gambhīrā.

Gambhīratthā ti, attha-gambhīrā.

Lokuttarā ti lokuttara-dhamma-dīpakā.

Suññāṭṭā-patisaṃyuttā ti khandha-dhātu-āya-
tana-paccayākāra-paṭisaṃyuttā.

Naññācittam upaṭṭhapessanti ti jhānanat-
thāya cittam na ṭhapessanti.

Uggaheṭṭabbam pariyāpuṇitabbam ti
uggaheṭṭabbe ca valaṇjetabbe ca.

Kavikatā ti silokādi-bhandhana-vasena kavīhi
katā.

Kāveyyā ti tass' eva vevacanaṃ.

Bāhirakā ti sāsanato bahiddhā ṭhitā.

Sāvaka-bhāsītā ti bāhira-sāvakehi bhāsītā.

Sesaṃ ettha heṭṭhā vuttā-nayattā suviññeyyaṃ ca
uttānattham eva ca.

Dasame kalyāna-kāmā ti sundara-kāmā.

Rasaggā ti uttama-rasā ti.

Saṃsaṭṭhā viharissanti ti pañca - vidhena
saṃsaggena saṃsatthā viharissanti.

Sannidhi-kāra-paribhogan ti sannidhi-
katassa paribhogam.

Oḷārikam pi nimittan ti ettha paṭhavim khaṇanto
pi khaṇāhī ti āṇāpento pi paṭhaviyam oḷārikam nimittam
karoti nāma, tiṇa-kaṭṭha-sākhā-palāsam chindanto chedā-
pento pi haritagge oḷārikam nimittam karoti nāma.
Ājivatthāya pana vāpi-ādini gāhāpento phalāphalāni
ocinanto vā vattabbam eva n'atthi. Imesu catusu suttesu
satthārā sāsane vaḍḍhi ca parihāni kathitā ti tatiyo
vaggo.

Abbreviations of Titles of Pāli Books.

IT is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pāli books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it.

The principle adapted is that all Piṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka texts—those which are most often quoted—marked with a single letter that is easy for scholars to identify.

As it is also desirable to secure uniformity in the method of quotation, I have added a suggestion on this head for each case. The principle adopted is that the long books are quoted by volume and page of the *editio princeps*; the short books, if in verse, are quoted by verse; if in prose, by section; if in mixed prose and verse, by page, according to the divisions in the *editio princeps*.

1. PĪṬAKA TEXTS.

- 1 **A.** Aṅguttara (quoted by volume and page of the Morris-Hardy edition).
- 2 **Ap.** Apadāna * (quoted by the page in Thig. A. where the extracts occur).
- 3 **It.** Itivuttaka (quoted by pages of Windisch's edition).
- 4 **Ud.** Udāna (quoted by page of Steinthal's edition).
- 5 **K. V.** Kathā Vatthu (quoted by page of Taylor's edition).
- 6 **Kh. P.** Khuddaka Pāṭha (quoted by canto and verse of Childers's edition).
- 7 **C.** Cariyā Piṭaka (quoted by page in Morris's edition).
- 8 **J.** Jātaka (the verses only, quoted by volume and page of Fausböll's edition).
- 9 **Thag.** Thera Gāthā (quoted by verses of Oldenberg's edition).
- 10 **Thig.** Therī Gāthā (quoted by verses in Pischel's edition).
- 11 **D.** Dīgha Nikāya (quoted by volume and page of the Rhys Davids - Carpenter edition).
- 12 **Dh. K.** Dhātu Kathā (quoted by chapter and of Gooneratne's edition).
- 13 **Dhp.** Dhammapada (quoted by number of verse in Fausböll's edition).
- 14 **Dh. S.** Dhamma Saṅgaṇī (quoted by section in Müller-Hess's edition).
- 15 **N.** Niddesa * (quoted by page of Lanman's edition).
- 16 **P.** Paṭṭisaṃbhidā * quoted by page of Neumann's edition).
- 17 **Paṭ.** Paṭṭhāna.*

* Not yet published.

- 18 **P. P.** Puggala Paññatti (quoted by page of Morris's edition).
- 19 **P. V.** Peta Vatthu (quoted by page of Minayeff's edition).
- 20 **B.** Buddhavaṃsa (quoted by canto and verse in Morris's edition).
- 21 **M.** Majjhima Nikāya (quoted by volume and page of the Trenckner—Chalmers' edition).
- 22 **Y.** Yamaka.*
- 23 **V. or Vin.** Vinaya (quoted by volume and page of Oldenberg's edition).
- 24 **Vbh.** Vibhanga* (quoted by page of Chalmers's edition).
- 25 **V. V.** Vimāna Vatthu (quoted by canto and verse of Gooneratne's edition).
- 26 **S.** Saṃyutta Nikāya (quoted by volume and page of Feer's edition).
- 27 **S. N.** Sutta Nipāta (verses quoted by number of verse, prose by pages in Fausböll's edition).

2. LATER BOOKS.

- Asl.** Attha Sālinī (quoted by page of Müller-Hess's edition).
- An. V.** Anāgata Vamsa (quoted by page of Minayeff's edition, J.P.T.S., 1886).
- Abh. S.** Abhidhammattha Saṅgaha (quoted by chapter and paragraph of Rhys Davids's edition, J.P.T.S., 1886).
- Kacc.** Kaccāyana's Sandhi-kappa (quoted by page of Senart's edition).
- K. V. A.** Kathā Vatthu Pakaraṇa Attha-kathā (quoted by page of Minayeff's edition, J.P.T.S., 1889).

* Not yet published.

- Khus.** Khudda Sikkhā (quoted by page of E. Müller's edition, J.P.T.S., 1883).
- G. V.** Gandha Vamsa (quoted by page of Mina-
yeff's edition, J.P.T.S., 1886).
- Jāt.** Jātakatthavannanā (the commentary
only—not the verses, which are J.—quoted
by volume and page of Fausböll's edition).
- Jin.** Jinālankāra (quoted by page of Gray's
edition).
- Thig. A.** Therīgāthā-atthakathā (quoted by page
of E. Müller's edition).
- Thpv.** Thūpavansa.*
- Dāṭh.** Dāṭhāvamsa (quoted by verse of Rhys
Davids's edition, J.P.T.S., 1884).
- Dip.** Dīpavamsa (quoted by canto and verse of
of Oldenberg's edition).
- Dhk. A.** Dhātu Kathā Atthakathā (quoted
by page of Gooneratne's edition, appended
to the text).
- Dhp. A.** Dhammapada-atthakathā (quoted by
page of Fausböll's extracts, appended to the
the text).
- Nett.** Netti Pakarāṇa.*
- Par. Dīp.** Paramattha Dīpanī. Parts 3 and 5
quoted as Thig. A. and P.V.A.
- Pet.** Peṭakopadesa.*
- Pgd.** Pañca-gati-dīpana (quoted by verse of
Feer's edition in the J.P.T.S., 1884).
- P. V. A.** Peta-vatthu-atthakathā (quoted by
page of Hardy's edition).
- Mah.** Mahāvamsa (quoted by chapter and verse of
Turnour's edition).
- Mil.** Milinda-paṇho (quoted by page of Trench-
ner's edition).
- Mūl.** Mūla-sikkhā (quoted by page of E. Müller's
edition, J.P.T.S., 1883).

* Not yet published.

- Yog.** Yogāvacara Manual (quoted by page of Rhys Davids's edition).
- Sad. S.** Saddhamma-sangaha (quoted by page of Morris's edition in the J.P.T.S., 1890).
- San. K.** Sandesa-kathā (quoted by page of Minayeff's edition, J.P.T.S., 1885).
- Sās.** Sāsana Vamsa (quoted by page of Mrs. Bode's edition).
- Smp.** Samanta-Pāsādikā (quoted by page of the extracts in Oldenberg's Vinaya, vol. iii.).
- Sum.** Sumangala-Vilāsini (quoted by volume and page of Rhys Davids' and Carpenter's edition).

Further Note on Persecutions of Buddhists in India.

MRS. HODGSON writes that she finds a reference in her husband's handwriting to the extermination by violence of the Buddhists in India; and, at p. 99 of his "Languages, Literature, and Religion of Nepaul and Tibet," he says: "Furious bigots dispersed the sect, and attempted to destroy its records"; and at p. 48 a lama says, "Sankar Ācārya destroyed the worship of Buddha." (Compare also p. 12.)

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 118) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

Mr. Robert Sewell also points out incidentally in the J.R.A.S. for 1898, p. 208, that the Kerala Utpatti states that the Buddhists were driven out of Kerala by Kumārila Bhaṭṭa.

This opinion of native scholars in Nepal and South India is suggestive. But they adduce no evidence of historical value in support of it, and pending further information it does not seem to be any sufficient ground for altering the conclusion reached in the paper printed above.

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to

enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

Hofrath Dr. Bühler, who has been kind enough to take interest in this question, and to express his general agreement with the conclusions reached above, has been good enough to send me the following interesting note on certain inscriptions from Western and Southern India, showing the survival and the treatment of Buddhists there after A.D. 800.

These inscriptions are as follows :—

“ 1. On a Torāṇa, found by Dr. Führer in Sānchi, published by me, ‘Epigraphia Indica,’ vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.

“ 2. Two Kaṇheri inscriptions of A.D. 843–44 and 851, published by Kielhorn, ‘Indian Antiquary,’ xiii., 134 ff. (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 208, 404).

“ 3. The Ḍambal inscription of A.D. 1095, published by Fleet, ‘Indian Antiquary,’ x. 185, 273 (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 228, 452).

“ 4. The Miraj inscription of A.D. 1110, ‘Jour. Bo. Br. R.A.S.,’ xiii. 6 (comp. ‘Bombay Gazetteer,’ pt. ii., p. 228).

“ You will see that the Kaṇheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessities, *inter alia for books*, from an old *minister* of the Silāhāra feudatory of the Koṅkaṇ. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a *gomin* from Bengal settled in Kaṇheri and had new caves excavated, which were to serve for meditation. The

place seems to have had still its attractions and a certain reputation outside of Western India. The Dambal inscription, which records the building of two Vihāras in the Dharvād Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Dambal in Lokkagunḍi (Lakkunḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

“The last inscription, which has been found a little further north, in one of the Southern Marāṭhā States, alleges that the chief of Kolhāpur had a tank excavated, and erected on its embankment a Śiva, a Buddha, and an Arhat, for whose worship he granted some land. Small temples with images on the embankments of tanks are very common in India, and there are cases in which they were numerous. Thus near Anhilvād-Pāṭan in Gujarāt Jayasimha-Siddharāja set up 1,000 Liṅgas around the *Sahasraliṅga talāo*. Usually the excavator of the tank sets up images of his *iṣṭadevatā* or his patron deity in which he believes. If Gaṇḍarāditya chose the deities of three sects, he indicates thereby that, like Aśoka, Khāravēla of Kālīṅga, and Harṣa of Kanauj, he was a worshipper of all the creeds (*sarvapaṣaṇḍapūjaka*¹) to which his subjects belonged. And the fact further indicates that Buddhism still existed in his territory. Buddhist ruins have been found near Kolhāpur, and it is very probable that Buddhist communities, descended from those of the Maurya and Andhra times, still survived in the beginning of the twelfth century.

“The number of these late Buddhist inscriptions is small. But it must be borne in mind that there are *none* at all from the times of the Kadambas (4th-6th centuries)

¹ The expression *sarvapaṣaṇḍapūjako* occurs in Khāravēla's Hathigumphā inscription.

and of the Calukyās (6th–8th centuries), though the documents are fairly numerous.

“If you find that any of these remarks will serve your purposes, you are welcome to make use of them.”

Mr. Watters having informed me that in the Chinese work numbered 1,340 in Nanjio’s Catalogue (translated in 472 A.D.) there is an account of a real persecution of Buddhists by Mahirakula, King of Kashmir, in the course of which *Siṃha*, the 23rd so-called patriarch, was killed, I asked him to look the matter up. He has been kind enough to send me the following note as to the Chinese evidence.

“2, CLEVELAND ROAD, EALING.

“February 22, 1898.

“MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying *Siṃha*. The accounts evidently indicate a persecution of Buddhism in that king’s realm, and *Siṃha* was only one of the victims. In one account the King obtains from the Abbot *Siṃha* statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King’s arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of *Siṃha*, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha’s bowl and demolishes topes and viḥāras, thus indirectly leading to irregularities in the lives of the bhikshus, who were left without head and house; he also slays bhikshus. One consideration helped to lead me to regard Mihirakula’s conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of Pūrṇa, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmirians told the Chinese pilgrim, although I don’t see any mention of that in other books.

“ I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

“ Yours very truly,

“ T. WATERS.”

[See also the remarks by Mr. Fleet, Mr. Beal, and Mr. Vincent Smith in the “Ind. Ant.,” 1886, 245 and foll., and 345 and foll.]

List of the Piṭakas.

THE VINAYA PIṬAKA.

NAME.	PRINTED PAGES 8vo.	ESTIMATED PAGES UNPRINTED.
1. The Sutta Vibhaṅga ...	617	None.
2. The Khandhakas—		
a. Mahāvagga 360		
b. Cullavagga 308	— 668	None.
3. The Parivāra	226	None.
	<u>1511</u>	

THE SUTTA PIṬAKA.

4. The Dīgha Nikāya	261	600
5. The Majjhima Nikāya	524	550
6. The Saṃyutta Nikāya	1200	500
7. The Aṅguttara Nikāya	1015	1150
	<u>3000</u>	<u>2800</u>

THE KHUDDAKA NIKĀYA.

8. The Khuddaka Pāṭha	10	None.
9. The Dhammapādas	40	None.
10. The Udānas	80	None.
11. The Iti-vuttakas	125	None.
12. The Sutta Nipāta	210	None.
13. The Vimāna Vatthu	84	None.
14. The Peta Vatthu	68	None.
15. The Thera Gāthā	115	None.
16. The Therī Gāthā	52	None.
17. The Jātakas	250	None.
18. The Niddesa	—	300

LIST OF THE PIṬAKAS.

113

NAME.	PRINTED PAGES ŚVO.	ESTIMATED PAGES UNPRINTED.
19. The Paṭisambhidā	—	400
20. The Apadānas	—	400
21. The Buddha Vaṃsa	60	None.
22. The Cariyā Piṭaka	30	None.
	<u>1124</u>	<u>1100</u>
THE ABHIDHAMMA PIṬAKA.		
23. The Dhamma Saṅgaṇī	264	None.
24. The Vibhanga	—	500
25. The Kathā Vatthu	628	None.
26. The Puggala Paññatti	75	None.
27. The Dhātu Kathā	122	None.
28. The Yamakas	—	1400
29. The Paṭṭhāna	—	600
	<u>1089</u>	<u>2500</u>
TOTALS	<u>6724</u>	<u>6400</u>

Issues of the Pāli Text Society.

I. ARRANGEMENT BY YEARS.

1882.	1888.
1. Journal.	1. Journal.
2. Buddhavansa and Cariyā Piṭaka.	2. Saṃyutta, Vol. II.
3. Āyāraṅga.	3. Aṅguttara, Part II.
1883.	1889.
1. Journal.	1. Journal.
2. Thera-theri-gāthā.	2. Dīgha, Vol. I.
3. Puggala.	3. Peta Vatthu.
1884.	1890.
1. Journal.	1. Journal.
2. Saṃyutta, Vol. I.	2. Saṃyutta, Vol. III.
	3. Itivuttaka.
1885.	1891.
1. Journal.	1. Journal (1891-3).
2. Aṅguttara, Part I.	2. Bodhi Vaṃsa.
3. Dhamma Saṃgaṇī.	1892.
4. Udāna.	1. Dhātu Kathā.
1886.	3. Paramattha-dīpanī.
1. Journal.	1893.
2. Sumaṅgala, Vol. I.	1. Saṃyutta, Vol. IV.
3. Vimāna Vatthu.	2. Sutta Nipāta, Vol. II.
1887.	1894.
1. Journal.	1. Peta Vatthu Cy.
2. Majjhima, Vol. I.	2. Kathā Vatthu, Vol. I.

<p>1895.</p> <p>1. Aṅguttara, Part III.</p> <p>2. Kathā Vatthu, Vol. II.</p> <p>1896.</p> <p>1. Journal, 1893–1896.</p> <p>2. Yogāvacara Manual.</p> <p>3. Majjhima, Vol. II., Part. I.</p> <p>1897.</p> <p>1. Attha Sālinī.</p> <p>2. Sāsana Vaṃsa.</p>	<p>1898 (provisional).</p> <p>1. Saṃyutta, Vol. V. (conclusion).</p> <p>2. Majjhima, Vol. II., Part II.</p> <p>1899 (provisional).</p> <p>1. Aṅguttara, Part IV.</p> <p>2. Majjhima, Vol. II., Part III. (conclusion).</p>
--	--

Total eighteen years : 40 texts ; 45 volumes ; 13,000 pages.

II. TEXTS PUBLISHED IN THE ABOVE VOLUMES
ARRANGED ALPHABATICALLY.

NAME OF TEXT.	YEAR.	EDITOR.
1. *Abhidhammattha Saṃgaha	1884	Prof. Rhys Davids.
2. *Anāgata Vaṃsa ...	... 1886	Prof. Minayeff.
3. Aṅguttara, I. ...	... 1885	Dr. Morris.
" II. ...	... 1888	"
" III. ...	... 1895	Prof. Hardy.
" IV. (in the Press.)	—	" "
4. Āyāraṅga Sutta ...	... 1882	Prof. Jacobi.
5. Buddha Vaṃsa ...	... 1882	Dr. Morris.
6. Bodhi Vaṃsa ...	... 1891	Mr. Strong.
7. Cariyā Piṭaka ...	... 1882	Dr. Morris.
8. *Cha Kesa Dhātu Vaṃsa ...	1885	Prof. Minayeff.
9. *Dāṭhā Vaṃsa ...	... 1884	Prof. Rhys Davids.
10. Dhamma Saṃgaṇī ...	... 1885	Prof. Ed. Müller.
11. Dhātu Kathā ...	... 1893	Mr. Gooneratne.
12. Dīgha Nikāya, Vol. I. ...	1889	{ Prof. Rhys Davids and Mr. J. E. Carpenter.
13. *Gandha Vaṃsa ...	... 1886	Prof. Minayeff.

- | | | | |
|-----|----------------------------------|---------|--|
| 14. | Itivuttaka | 1890 | Prof. Windisch. |
| 15. | Kathā Vatthu | 1894-95 | Mr. A. C. Taylor. |
| 16. | Kathā Vatthu Commentary | 1889 | Prof. Minayeff. |
| 17. | *Khudda Sikkhā | 1883 | Prof. Ed. Müller. |
| 18. | *Mūla Sikkhā | " | " |
| 19. | Majjhima Nikāya, Vol. I. ... | 1887 | Mr. Trenckner. |
| 20. | *Pajja Madhu | 1889 | Mr. Gooneratne. |
| 21. | *Pañca Gati Dīpanī | 1884 | M. Léon Feer. |
| 22. | Peta Vatthu... .. | 1889 | Prof. Minayeff. |
| 23. | Peta Vatthu Cy | 1894 | Prof. Hardy. |
| 24. | Puggala Paññatti | 1883 | Dr. Morris. |
| 25. | *Saddhammopāyana | 1887 | " |
| 26. | *Saddhamma Sangaha | 1890 | Saddhānanda. |
| 27. | San'yutta Nikāya, Vol. I. ... | 1884 | M. Léon Feer. |
| | Vol. II. | 1888 | " |
| | Vol. III. | 1889 | " |
| | Vol. IV. | 1893 | " |
| | Vol. V. | — | (in the Press.) |
| 28. | Sandesa Kathā | 1885 | Prof. Minayeff. |
| 29. | *Simā Vivāda | 1887 | " |
| 30. | Sumaṅgala Vilāsini, Vol. I. 1886 | | { Prof. Rhys Davids
and
Mr. J. E. Carpenter. |
| 31. | Sutta Nipatā, Vol. II. | 1893 | Prof. Fausböll. |
| 32. | *Tela-Kaṭāha Gāthā | 1884 | Mr. Gooneratne. |
| 33. | Thera Gāthā | 1883 | Prof. Oldenberg. |
| 34. | Therī Gāthā... .. | 1883 | Prof. Pischel. |
| 35. | Therī-gāthā Cy | 1893 | Prof. Ed. Müller. |
| 36. | Udāna | 1885 | Dr. Steinthal. |
| 37. | Vimāna Vatthu | 1886 | Mr. Gooneratne. |
| 38. | Sāsana Vaṃsa | — | Mrs. Bode (in the
press.) |
| 39. | Attha Sālīnī (in the press) ... | | Prof. E. Müller. |
| 40. | Yogāvacara Manual | 1896 | Prof. Rhys Davids. |

NOTE.—Those texts marked with an asterisk are printed in the Journal. The articles (other than texts) published in the Journal are not included in this list.

List of Donors and Subscribers to the Pāli Text Society.

I. DONORS.

	£	s.	d.
His Majesty the King of Siam	200	0	0
H.R.H. Krom Mun Devavansa Varoprakar	20	0	0
H.R.H. Prince Prisdang	10	0	0
The Secretary of State for India	31	10	0
“ A Friend of historical research ”	29	0	0
H. Vavasor Davids, Esq.	3	0	0
L. T. Cave, Esq.	5	0	0
R. Hannah, Esq.	10	10	0
R. Pearce, Esq.	10	10	0
Miss Horn	10	0	0
R. Hannah, Esq. (2nd don.)	6	6	0
Prof. Edward Müller	10	0	0
General Forlong	1	1	0
Mrs. Plimmer	10	0	0
Henry C. Warren, Esq.	50	0	0
Another “ Friend to historical research ”	75	0	0
	481	17	0

Besides the above donations Edward T. Sturdy, Esq., has paid for the printing of the *Attha Salinī*, the *Dhātu Kathā*, and the *Yogāvacara Manual of Indian mysticism as practised by Buddhists*.

II. SUBSCRIBERS.

(Past and Present.)

- Alabaster, the late Henry, Bangkok.
 Amsterdam University Library.
 Arnold, Sir Edwin, K.C.I.E., London.
 Ashton, the late Thomas, Manchester.
 Asiatic Society of Bengal (2 copies).
- Baber, the late E. C., China.
 Balliol College, Oxford.
 Bangkok Royal Library.
 Barth, A., Paris.
 Batavia Society of Arts and Science.
 Baynes, H. M., London.
 Beal, the late Rev. S., Falstone.
 Bendall, Professor C., London.
 Berlin Royal Library.
 Berlin University Library.
 Bhandankar, Prof. R. G., Poonah.
 Bidayarā, H.R.H. the Prince, Bangkok.
 Bilgrami, Syed Ali, Haidarabad.
 Bloomfield, Prof. M., Baltimore, U.S.A.
 Bode, Mrs., Bern, Switzerland.
 Bodleian Library, Oxford.
 Bombay Branch Royal Asiatic Society.
 Bombay Government (10 copies).
 Boston Public Library.
 Bowlker, C. A. C., Uppingham.
 Brandreth, E. L., London.
 Breslau University Library.
 Brooke, the Rev. Stopford, London.
 Brown University Library, Providence, U.S.A.
 Bühler, Hofrath Dr., Vienna.
 Burma, Chief Commissioner of (6 copies).
 Burnell, the late Arthur, Madras.
- Calcutta University Library.
 Cambridge University Library.

- Carpenter, the Rev. J. E., Oxford.
Carus, Dr. Paul, Chicago, U.S.A.
Cave, L. T., Oxford.
Ceylon Branch Royal Asiatic Society.
Ceylon Government (20 copies).
Ceylon Subscribers (see J.P.T.S., 1882).
Chalmers, Robert, London.
Clodd, Edward, London.
Cobbett, W. W., London.
Coleman, W. Emmette, California, U.S.A.
Colombo, Bishop of.
Colombo Normal College.
Copenhagen University Library.
Cowell, Prof. E. B., Cambridge.
- Damrong, H.R.H., the Prince, Bangkok.
Darbishire, the late R. D., Manchester.
Dhruva, H. H., Baroda.
Drummond, E. C., New York.
- Edinburgh University Library.
Edmunds, Albert J., Philadelphia.
Elwell, Levi H., Amherst College, U.S.A.
- Fausböll, Prof. V., Copenhagen.
Ferguson, Donald, Croydon.
Fergusson, the late James, London.
Francis, H. T., Caius College, Cambridge.
Frankfurter, Dr., Bangkok.
Franks, the late Sir A. W., London.
Fytche, the late General, Romford.
- Gannez, the late G., Paris.
Geneva University Library.
Giessen University Library.
Goodrich, Ralph L., Arkansas, U.S.A.
Göttingen University Library.
Grant, Charles E., King's College, Cambridge.
Grünwedel, Dr. A., Berlin.

- Harden-Hicky, Baron de (the late), France.
Hardy, Prof. Dr. Edmund, Würzburg.
Hardy, Prof. de, Louvain.
Hari Das Sastri, the late, Jaipur.
Harris, T. W., Commissioner of Education, Washington.
Harvard College Library.
Heap, Ralph, London.
Heatley, S., Edinburgh.
Heidelberg University Library.
Hillebrandt, Professor A., Breslau.
Hughes, Miss C., London.
Hultsch, Dr. E., Madras.
Hunter, Sir W. W., K.C.S.I., &c.. Oxford.
- India Office Library (5 copies).
Indian Institute, Oxford.
- Jacobi, Prof. Dr. H., Bonn.
Jameson, A., Newmilns, Ayrshire.
Jardine, the late Judge J., Bombay.
Johns Hopkins University Library.
Jolly, Prof. Julius, Würzburg.
- Kahnweiler, William S., New York.
Kasawara, Kenjiu (the late), Japan and Oxford.
Kiel University Library.
King, P. S. (the late), Denmark Hill.
Konow, Dr. Sten, Christiania.
Kuhn, Prof. Ernst, München.
- Lanman, Prof. C. R., Cambridge, U.S.A.
Leiden University Library.
Leumann, Prof. E., Strassburg.
Lindner, Dr. Bruno, Lèipzig.
Liverpool Public Library.
- Manchester College Library, Oxford.
Mendis, Abraham, Colombo.

Michel, Prof. Ch., Liège.
 Morris, the late Rev. Dr. Richard, London.
 Moug Hpo Myin, Rangoon.
 Müller, Prof. Edward, Bern.
 Müller, the Right. Hon. Prof. F. Max, Oxford.
 München Royal Library.

Nanjio, B., Japan.
 Neil, R. A., Pembroke College, Cambridge.
 Neumann, Dr. Karl E., Vienna.

Olcott, Col., Madras.
 Oldenberg, Prof. H., Kiel.
 Oldenbourg, Prof. Sergius, St. Petersburg.

Paris, Ecole des Hautes Études.
 Paris, Bibliothèque Nationale.
 Paris, Bibliothèque de l'Université de France.
 Paris, Société Asiatique.
 Parker, R. T., Haslemere.
 Parsonson, J. M., Clapton, London.
 Peabody Institute, Baltimore, U.S.A.
 Pennsylvania University Library.
 Perry, Prof. E. D., Columbia College, New York.
 Pfungst, Dr. A., Frankfurt.
 Philpot, Mrs., London.
 Pischel, Prof. Rudolf, Halle.
 Potts, Robert A., London.
 Poussin, Prof. de la V., Ghent.
 Price, W. P., Gloucester.
 Prisdang, H.R.H. the Prince, Bangkok.

Rangoon Baptist Mission.
 Rangoon College.
 Ram Das Sen, the late, Bengal.
 Ray, Kherod C., Calcutta.
 Ridding, Miss M. C., London.

- Rockhill, W. W., Athens.
Rost, the late Dr. Rudolf.
Roth, the late Prof. von.
Rouse, W. H. D., Rugby.
- Sayce, Prof. A. H., Oxford.
Senart, Emile, Paris.
Somnot, H.R.H. the Prince, Bangkok (2 copies).
Stanberry, Miss K. S., Washington.
Stenzler, the late Prof., Breslau.
St. Petersburg University Library.
Strassburg University Library.
Straszewski, Prof. M., Krakau.
Strauss, C. T., New York.
Strong, Prof. S. A., London.
Sturdy, E. T., London.
- Tandon, Mdlle. Moquin-, Ariège.
Tawney, C. H., London.
Taylor, A. C., Uppingham.
Telang, the late K. T., Bombay.
Teza, Prof. E., Padua.
Tiele, Prof. C. P., Leiden.
Tübingen University Library.
- University College Library, London.
- Vaughan, Prof. W. J., Vanderbilt University.
- Wand, Miss C. M., Nottingham.
Warren, Henry C., Cambridge, U.S.A. (2 copies).
Watters, T., Ealing, London.
Weedon, W. B., Providence, U.S.A.
Wenzel, the late Dr. H., London.
Williams', Dr., Library, London.
Williams, Prof. Sir M. Monier-, Oxford.

Williams, the late Sydney, Covent Garden, London.

Wilson, Professor, Washington, U.S.A.

Windisch, Prof. E., Leipzig.

Würzburg University Library.

Zürich Town Library.

ERRATUM.

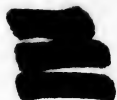
Mrs. Bode desires me to say that in her *Index to the Gandhavamsa*, there is a misprint under the entry Potthaka. For Saddhātissa, *son of*, read Saddhātissa, *father of*.

The Gresham Press
UNWIN BROTHERS,
WORKING AND LONDON.





PK Pali Text Society, London
4541 Journal
P3
1896



PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

